

JUNE 1965

**FATE**

TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 18—No. 6

Issue 183

# FATE

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JUNE 1965

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**TRUE STORIES OF  
THE STRANGE AND  
THE UNKNOWN**

ARCHAEOLOGY

**UFO'S—MEASURING, WEIGHING, ANALYZING**

*Prof. Charles A. Maney .....31*

**THE DAY I SPOKE IN TONGUES**

*Marcus Bach .....45*

**EVOLUTION OF A WITCH**

*.....67*

**STORY OF THE SACRED SCARAB**

*Werner Schuster .....78*

PHOENIX

**THE PLANTATION'S LOVING GHOST**

*Ann Jensen .....40*

**SLEEP OF THE SNOWS**

*Susy Smith .....57*

**MY HOMEMADE MIRACLE**

*Norma Jeffries .....61*

**TELEPATHY SAVED MY WIFE**

*Arthur A. Strauch .....73*

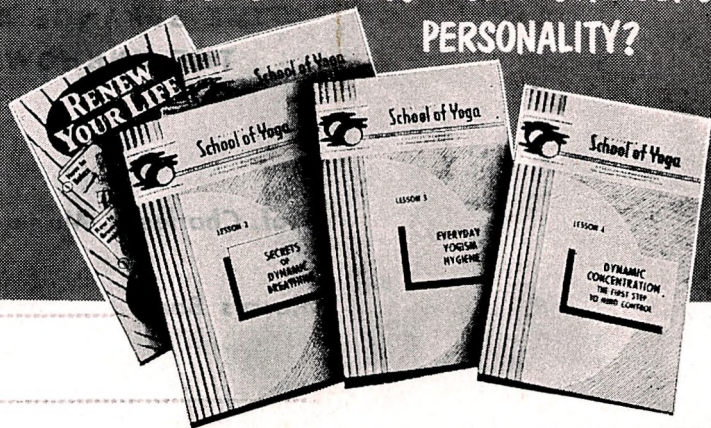
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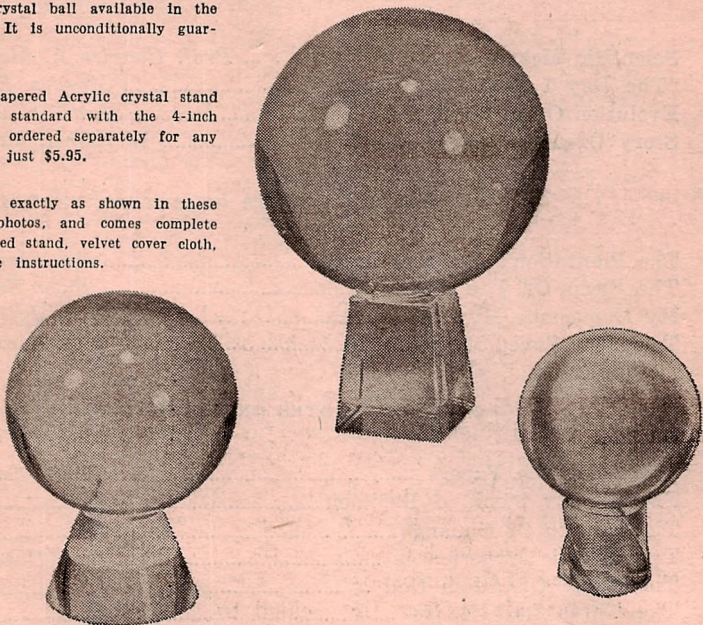
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# FATE

## ARTICLES...

### TRUE REPORTS ON THE STRANGE AND UNKNOWN

|                                       |                               |    |
|---------------------------------------|-------------------------------|----|
| Scientific Measurement Of UFO's ..... | <i>Prof. Charles A. Maney</i> | 31 |
| "The Day I Spoke In Tongues" .....    | <i>Marcus Bach</i>            | 45 |
| Evolution Of A Witch .....            |                               | 67 |
| Story Of The Sacred Scarab .....      | <i>Werner Schuster</i>        | 78 |

## STORIES...

### DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

|                                     |                          |    |
|-------------------------------------|--------------------------|----|
| The Plantation's Loving Ghost ..... | <i>Ann Jensen</i>        | 40 |
| The Sleep Of The Snows .....        | <i>Susy Smith</i>        | 57 |
| My Homemade Miracle .....           | <i>Norma Jeffries</i>    | 61 |
| Telepathy Saved My Wife .....       | <i>Arthur A. Strauch</i> | 73 |

## FEATURES...

### NEWS AND NOTES ON UNUSUAL TOPICS

|                                    |                      |     |
|------------------------------------|----------------------|-----|
| I See By The Papers .....          | <i>Curtis Fuller</i> | 6   |
| The Ghostly Monk of Basildon ..... |                      | 39  |
| The Rebirth Of Chuang .....        |                      | 50  |
| True Mystic Experiences .....      | <i>The Readers</i>   | 51  |
| The Curse Of Adam God .....        |                      | 66  |
| The Three Lost Heads .....         |                      | 77  |
| My Proof Of Survival .....         | <i>The Readers</i>   | 87  |
| New Books .....                    |                      | 97  |
| Report From The Readers .....      | <i>The Readers</i>   | 107 |

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# *I See by the Papers*

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## QUOTE OF THE MONTH

*Scientists still do not know what complicated process takes place when fire burns.*

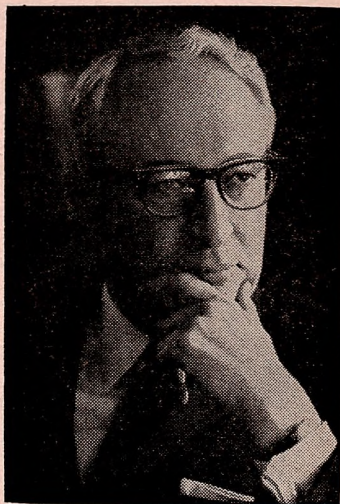
—Quoted from Science News Letter

## CHANGING CLIMATE

ON MONDAY, January 25, wonderful Margaret Rutherford, the English actress, assisted by the sensitive, Tom Corbett, led a merry ghost-hunting chase through three of England's most famous haunted houses. That this chase was televised as a special program over NBC networks is a symptom of our changing times.

If authorities actually don't believe in spooks these days they seem more tolerant of those who do. Many of our readers saw the TV program, and if they are sophisticated they did not come away disappointed when no spooks actually showed. The sophisticated reader of this column knows they seldom do—and that they might be even less likely to under the scrutiny of a TV camera crew.

Still, it was a lot of fun and not demeaning in any way to ghost hunters. As a mood piece it was excellent and Miss Rutherford, a true ghost-believer was delightful.



CURTIS FULLER

The piece included interviews of owners or witnesses at Longleat, Salisbury Hall, and Beaulieu. The houses were lovely and the camera caught a strange and unexplained moving tracery of shadow and light in the upper hall at Longleat. Maybe it was a ghost. We hope so.

But the big thing about the show is that it happened at all.



## A WORD OF CAUTION

WELL NOW that ghosts bear the Imprimatur, so to speak,

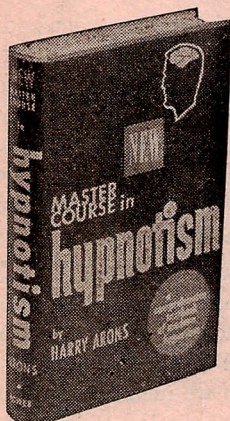


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of more and more respectable people and organizations, including NBC, perhaps it behooves us aficionados to be less proselyting in attitude and more careful about our own pronouncements.

So instead of assuring everybody within earshot that, of course, there are spooks all around the place, can't you see them? maybe we should all start restraining the young hot-heads, set off by such TV programs into unthinking belief, and ask a few questions.

Such questions rightfully should include: "What is a ghost any way?" "Are houses really haunted or is it people who are haunted?" And "What do we mean by 'haunted'?"

Then we should start being skeptical of a lot of old chestnuts. We on the staff of FATE constantly are exposed to old wives' tales that some persons are willing to swear to, but over the years we've acquired some ability to detect myths from true experiences. It's a very subtle thing sometimes, but we feel we generally can tell a true story from an untrue story. There's a different pattern about the truth, it has a different aura; there's something about a falsehood that often is self-revealing.

Of course we make mistakes, but not, we think, very often.





## OLD CHESTNUTS

**I**N THE PROCESS of learning how to tell a true story from a falsehood we learn to identify the old chestnuts—the stories that have been kicking around as folk tales for generations.

Someone is always willing to swear, for example, that a friend was driving his car (it used to be horse and buggy) down a lonely road on a rainstormy night when a beautiful young girl hailed them (sometimes it's an old lady). She usually has her arms full of bundles and our compassionate driver, who usually has a companion, helps the young (or old) lady into the back seat, and drives her to her stated home.

This home either turns out to be a cemetery or brightly lighted house. In either case, when the compassionate driver arrives at his destination the young (or old) lady usually has vanished from the rear seat, although there may be a puddle of water to show that she was not a figment of the imagination.

Later investigation, either by photographic means or physical description, usually establishes that the spot where the poor wraith was picked up was the spot on which she was killed, and that the day was the anniversary of her death, or of some other important event in the life of the victim.

The authors were engaged in a program of experiments with LSD and other psychedelic drugs at Harvard University, until sensational publicity, unfairly concentrating on student interest in the drugs, led to suspending experiments. Since then, the authors have continued their work without academic auspices.

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This story, with few variations, is frequently sent in by our loyal readers, who keep clipping it out of newspapers as having happened to the writer's friend. No research ever has verified the facts so far as we know, but we run into it so often that we admit we don't bother to check out the reports any more.



## CHESTNUT NO. 2

HERE'S ANOTHER one: a friend of a friend of the writer is about to step into an elevator. Sometimes dreams have warned the person not to ride in an elevator but such dreams soon are forgotten.

At any rate, as the person is about to step into the elevator he or she glances at the elevator operator and sees that he wears a skull as a head. Hastily he or she steps back out of the elevator (as who would not?) and a few seconds later, bang, the thing goes crashing down into the sub-sub basement, killing all aboard.

A variation is that Death or its symbol asks the person some symbolic question like "Are you ready?" and the person interprets the question to mean "are you ready for death?" Again the terrified would-be victim steps back out of the elevator in panic and, bang, the deadly vehicle crashes to the basement, again killing all aboard.

Variations of these and similar

old chestnuts we are sure go back thousands of years as archetypal folk tales.



## BEWARE

THERE IS a whole additional area that we caution you against. This is the material published by an array of sensational weekly or bi-weekly "national" newspapers.

Some of these newspapers may be more responsible than others but few of them assume normal journalistic responsibility. They not only exaggerate, they fictionalize.

We no longer accept any reports from such newspapers, although occasionally we try to run some of their reports down.

The January 26, 1965, issue of one such "national" newspaper, for example, recently published a story under the heading "WEREWOLF HEAD FOUND". It went on to recount that one Clarence Lemuell, 59, near "the quiet little town" of Woodruff, N.C., had found the strange head of a monster animal which a pack of wild dogs had attacked and killed.

The head looked like a werewolf to Mr. Lemuell and panicstricken, he ran into town where he reported the matter to "Police Official Ned Frisby", who in turn contacted "Prof. Willis Fornet of the Science Department of Woodruff College."



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Professor Fornet, so the story went, was not immediately able to identify the monster head, but he was working on it.

Now this story sounded factual enough to be worth following up, even though no dates were given. The newspaper stated that its own reporters had spoken both with "Ned Frisby" and "Willis Fornet".

Since we try to investigate responsible monster reports we went after this, even though we also knew that the photograph of the creature reproduced with the news story was actually a bat's head. We know enough about such journalistic sensationalism to understand that some irresponsible publications would publish the photo of a bat's head or any other kind of sufficiently monstrous head if they couldn't get the real thing.

Well, our checking reveals there is no Prof. Willis Fornet; there is no Officer Ned Frisby and, in fact, there is not even a Woodruff College nor is there a Woodruff, N.C. It seems likely there is no wolf-like monster's head and no Clarence Lemuell, 59, either.



## WITCHES, MILKWEED AND CANCERILLO

**I**N THE BUSH of Costa Rica grows a showy, milkweed plant with multi-colored flowers. Native inhabitants of hidden jungle villages



call the plant "cancerillo". For generations Central American natives have used the plant against warts, cancers and similar growths.

Prof. J. A. Saenz Renauld of the University of San Jose sent samples of "cancerillo" to the University of Wisconsin. Here a team of scientists, led by Prof. S. Morris Kupchan, which already has tested several thousand varieties of other plants, discovered that "cancerillo" contains an active ingredient that destroys live human cancer cells in a test tube.

It is not yet known, of course, whether the "cancerillo" extract will cure or help cure cancers in living human beings but its discovery represents yet another point in favor of medical folklore.

In her book *Green Medicine*, Margaret B. Krieg quotes Dr. Richard Schultes, curator of Harvard University's Botanical Museum:

"The most important methods for discovering new botanical drugs are the examination of ancient writings, the scientific interpretation of folklore, and field work amongst primitive peoples still living in close association with the plant world."

For example, the New York *Herald Tribune* points out that the active ingredient in "cancerillo" apparently is a chemical called calotropin, which long has been known to scientists. But they did not know that it can poison cancer cells.

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When they looked at the calotropin molecule they found it is similar to the heart tonics extracted from plants of the dogbane family, the popular name for the family of herbs, shrubs and trees classed as *apocynaceae*. In this group is *rawolfia*, which has yielded reserpine, the powerful tranquilizer "discovered" by modern science in 1947, although the Indians have been using it for 3,000 years. Another member of the family, *vinca rosea*, produced a drug which has dissolved mature cancers in men and animals. A cousin, the Canadian hemp plant, yields a heart stimulant, and two active chemicals of the hemp plant also destroy cultured cancer cells.

No wonder, then, that scientists are taking a new look at herbs and plants, are restudying the old texts. They not only are visiting primitive villages all over the world but they are restudying the ancient textbooks of witchcraft and sorcery. And they are finding some mighty interesting things.



#### SPECIAL DELIVERY

Engineers at the Phillips Petroleum Refinery at Woods Cross, Utah, had a real chiller on their hands early in February. A chunk of ice weighing an estimated 50 pounds came sailing down from the sky and crashed through the metal roof of the plant's boiler room.

Two of the largest pieces have been saved for possible tests. No test information is available at this writing but the engineers at the refinery have serious doubts that such a chunk of ice could have come from an airplane.



#### PREDICTIONS

NO ONE, so far as we know, ever has made a really definitive study of predictions and prophecy—the conditions under which true predictions and prophecies are made, and what kinds are most likely to come true.

If we were to hazard a guess, we feel predictions come true most often when they deal with a single individual, less often when they deal with a group of individuals, and they are least apt to come true when they deal with large numbers of persons.

This is our casual observation and, if it is true that prophecy is really possible, we would like to suggest why it perhaps works out this way.

Prophecy involves peering into the future, or a transposition of time. Since the future has not yet happened many unexpected things could disrupt the clairvoyant's view of the future. The future cannot be immutable because all manner of unanticipated events may change it and these cannot all be foreseen.





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Now, if this is true for one indi-  
vidual, imagine how much more com-  
plex—how many different life  
skeins are involved—as additional  
persons are included in a prediction.

We say all this quite tentatively,  
knowing how "impossible" it is that  
the future can be seen at all. How-  
ever, here is a case in point.

In Huntington, Ind., this past  
winter, the congregation of the  
Huntington Pentecostal church was  
preparing to take refuge in an aban-  
doned coal mine from the "great  
destruction" it expected to strike the  
world about mid-March. The warn-  
ing came from Juanita Coomer, 29,  
a member of the congregation. It  
was accepted as a revelation by the  
Rev. Ted Kendall and about 40  
other members of the congregation.

It is not yet mid-March as we  
write this but we feel quite confi-  
dent in stating that this "great des-  
truction" did not arrive.



## TOOL-USING BIRD

WHEN CHARLES Darwin  
made his famous cruise  
around the world in the early part  
of the 19th Century he visited the  
Galapagos Islands, 600 miles west  
of Ecuador. This isolated and un-  
usual group was one of the most  
significant Darwin studied in de-  
veloping his theories of survival of  
the fittest and of evolution.

When Darwin was in the Galapa-



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gos in 1832, he identified a kind of woodpecker-finch, now called the Darwin finch. A small sub-species of this finch was a seed-eater in those days.

But if Darwin could return to-day and see his seed-eating finch "he would be astounded", states Dr. Lester Beck of Los Angeles, a research psychologist with the Oregon State System of Higher Education.

The little woodpecker-finch has learned to use cactus spines as spears to impale grubs deep in holes in tree limbs. The bird which was a vegetarian has become a meat eater. And all because he somehow, mysteriously, has learned to use cactus spines as tools.



### MONSTER WITH STRIPES

A FATE READER in Scarborough, Western Australia, sends us a clipping from her newspaper of Thursday morning, February 4. Datelined Brisbane, it reports that Robert Le Serec, 37, a French photographer, cruising with his wife Raymonde, three children and a Sydney friend, sighted an 80-foot striped sea monster among the Whitsunday Islands of the Great Barrier reef.

The six were in a motorboat crossing Stonehaven Bay off of Hook Island when they saw the creature.

"The body was snakelike," Le Serec reported. "It had a head which rose about four feet high. The head had a big skull, rounded rather like a snake's. The creature was black, with one-foot-wide rings about every five feet down its body."

"I approached within 17 to 20 feet of the monster. As it did not move, and had a deep wound on the body, we ventured into the water to examine it better. Then it turned towards us menacingly . . . It was not an eel and certainly not a shark."

Pictures of the creature have not yet been forthcoming, although Le Serec claims he photographed it.



### TRAVELING CAT

MR. AND MRS. W. A. Lewis of Odessa, Tex., went on a vacation last July and took along their family cat, Sheila. Sheila disappeared near Farmington, N.M. and the Lewises returned home without her.

Sheila turned up in Odessa early in February, footsore, dirty and weary, but basically in good condition. From Farmington to Midland is about 675 miles as the crow flies. How far it is as the cat wanders must be inestimably farther.



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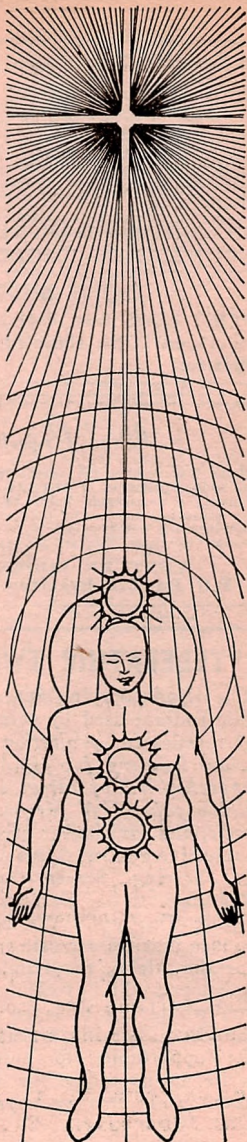
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When Richard was two his father walked into the kitchen to find the boy kneeling in the electric oven, his hand and knee literally cooking. He could feel nothing but he still bears the scars.

Richards movements are uncertain because he lacks feeling. When his father gave Richard a tricycle, he discovered an hour later that the boy had worn the flesh of his thumb almost to the bone from continually ringing the bell.

At the seaside when it was too cold for others to swim, Richard dashed into the surf when no one was looking and played joyfully. He danced about the beach equally joyfully in his bare feet—but next day the soles of those feet were black with bruises from the stones.

Richard never feels tired. His family knows he is exhausted when he begins to stagger. They must take his temperature regularly because he would not know when he was ill.



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Richard's affliction was discovered when he was nine months old and doctors found they could operate on his eye without an anesthetic. Laughing and smiling, he had nearly poked his own eye out; fortunately surgery saved the eye. After that Richard was watched constantly. No one studying Richard can doubt that pain is a boon to higher animals.



## EARTH'S MYSTERIES

THE MYSTERIES of this great earth are doubtless without end; new answers and new questions keep coming up—fortunately for us.

A British physicist stated early in February that there is evidence the earth is expanding like a balloon and now is nearly twice its original size.

Dr. K. M. Creer noted that the earth's great land masses and their continental shelves now cover only about 30 per cent of the planet's surface. If the earth were only 55 per cent as big, these land masses could have covered the entire surface of the globe, Dr. Creer said. Furthermore:

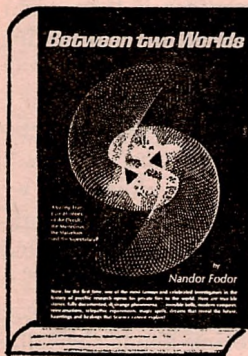
"The present shapes of the continents are consistent with the supposition that they once comprised a complete outer shell of a smaller earth."

Dr. Creer points out that the



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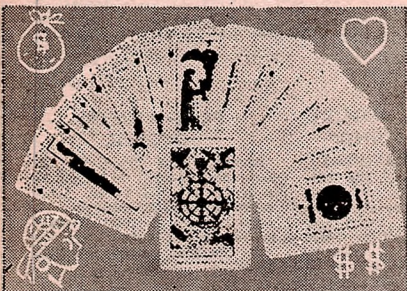
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eastern edge of South America would fit almost perfectly into the western edge of Africa if they were pushed together—just as the adjoining edges of North America, Greenland and Western Europe would fit together if they could be brought together by a shrinking of the globe.

The physicist agrees with estimates that the earth is about  $4\frac{1}{2}$  billion years old and believes that the expansion process, which brought about the cracking of the outer shell, began about  $3\frac{1}{2}$  billion years ago.

The source of the vast energy needed to bring about the ballooning "is still a mystery" says Dr. Creer.

We respectfully wish to suggest one cause of the earth getting larger, though how significant it is we do not know: The earth is increasing its weight at the rate of an estimated one million tons each year due solely to the dust of space it is picking up on its voyages around the sun. It is probable that billions of years ago the dust was thicker and more of it was being picked up on the earth's orbits, even though the globe in those days was smaller in size, if Dr. Creer is correct.

We're not sure how the accretions of a possible four or five billion million tons of star dust would affect the earth or the shape of the continents, but new light is about



to be cast on that problem too.

An initial decision has now been made to locate the Mohole drilling site in the mid-Pacific Ocean about 100 miles north northeast of Maui in the Hawaiian Islands. Project Mohole is the project to drill a hole through the earth's crust to the mantle. Water in the Hawaiian location is 14,000 feet deep and the estimate depth from sea level to the mantle lies between 28,000 and 31,000 feet. What is found on the way to the mantle will answer many a scientist's questions.



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Dr. Colinaux's delicate pollen analysis and radiocarbon dating is one such tool. Another is the study of the residual magnetization in the earth's rocks.

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Actually this discovery isn't very new—it goes back to the early years of the century—but there has been relatively little reaction to it because orthodox science has lacked theories to explain it.

One of the explanations offered is that the continents may have drifted. Another is that the magnetic poles wandered.

Recently, however, Allan Cox, Richard R. Doell, and G. Brent Dalrymple of the staff of the U.S. Geological Survey, Menlo Park, Calif., offered still another explanation: that the earth's magnetic field somehow reversed, freezing magnetization in the cooling rocks in the reversed direction.

Studies of tens of thousands of rock samples indicate most magnetic field directions either aligned approximately with present magnetic field directions or at 180° to such directions—in other words, reversed. They suggest that the spinning earth could act as a special kind of dynamo, models for which exist, to cause these changes. Perhaps the earth's electrical field simply changed direction!



## TALE OF TWO SPOOKS

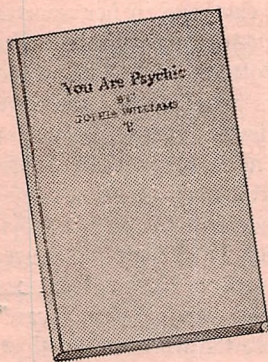
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### BESSIE LISPENARD

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according to Earl Wilson, who recently devoted a column to the problem. Miss Havoc held a ceremony of exorcism in her apartment on West 44th Street, on the site of an old Potter's field. The would-be exorciser was none other than Ghost-Hunter Hans Holzer, who brought none other than Medium-Witch Sybil Leek (a FATE contributor) to perform the occult ritual.

Through Sybil Leek, in trance, information came that at least one of the spooks was "Lucy Ryan", a camp follower who had died at 20 in 1792. Mrs. Leek also mentioned an officer named Napier, and Earl Wilson confirmed that there had been a Col. George Napier on Gov. Henry Clinton's staff at this very location in 1780-81.

Despite the exorcism, Miss Havoc says the spook of Lucy Ryan did not go away. Next day Lucy pounded twice as angrily on the walls, June told Wilson.

She also said: "I swear on a stack of Bibles there's a machine gun sound late at night that wakes me."

\* \* \*

THE OTHER spook is claimed by our favorite singer, Miss Jane Morgan, who reports to Norton Mockridge, columnist for the New York *World-Telegram and Sun*, that ghosts have been operating in her family's ancient house since the Revolutionary War.



The house is in Kennebunkport, Me., and Jane Morgan, whose real name is Florence Currier, has visited the house since she was a child — despite the nocturnal laughter, the wails, the opening and closing of doors, and the spectral figures that sometimes flitted from room to room.

"They stayed there," Mockridge continues, "despite the sealed coffin in the cellar, which is still there, and the fact that doors that were locked at night stood open in the morning. And the fact that visitors often asked about the 'lady in gray in the hall who won't answer me when I say hello.'"

The Curriers still own the place, apparently, but they don't live there—they live nearby at Blueberry Hill. But Jane says she wouldn't dream of exorcising the spooks in her old home.

"They belong there," she told Mockridge. "It's their place. They have no place else to go and even if I could force them, it would be cruel."

—Curtis Fuller



### LURKING DANGERS

The false teeth of Cleo Luster of Dothan, Ala., killed him. He died in a fist fight and an autopsy revealed that his denture had slipped down into his throat, choking him to death.



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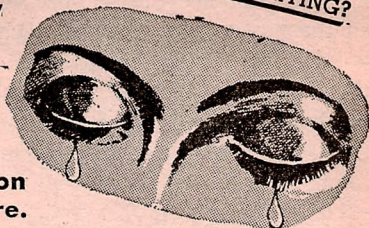
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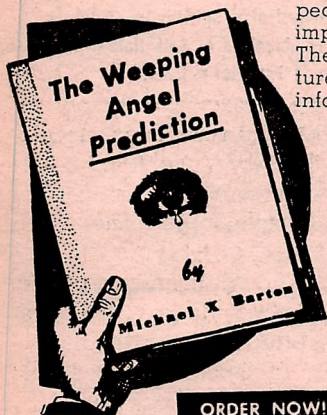


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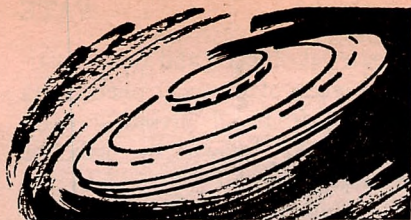
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Can science deny that UFOs are material—if they can be measured by the very instruments science itself uses to measure material substance?

# Scientific Measurement of UFO's

*By Prof. Charles A. Maney*

ELECTROMAGNETIC effects associated with reports of appearances of UFOs constitute one of the most significant aspects of their performance. Following the November, 1957, rash of UFO sightings in the United States in which electromagnetic effects such as the stalling of automobile engines, the dimming of automobile headlights, the failure of radio receiving sets figured prominently, I published an article in the May-June 1958 issue of the London *Flying Saucer Review* listing 18 instances of such effects. In this article I emphasized as significant what the late Captain Ruppelt described as a "new dimension in UFO phenomena".

In June, 1960, a committee of

NICAP members published an extensive study of the same phenomena, listing 81 main cases plus nine borderline cases. Later on *The UFO Evidence* report of NICAP enlarged upon the 1960 study, listing a total of 106 main cases and 10 borderline cases, all of these instances previous to January, 1964. Compilation of additional cases occurring during 1964 has not yet been made public, but, as sightings continue without let-up throughout the world, the completed findings for the year 1964 doubtless will add additional instances. It should be noted that the so-called "main cases" listed by the NICAP studies include only those instances "in which a distinct UFO, either a plainly visible object



or light source (not merely diffuse or intermittent flashes of light), was observed at the same time and place that a definite electromagnetic effect such as a car-stalling occurred."

A great 19th Century physicist, Lord Kelvin, once defined the real knowledge of physical science starting out with the words "when you can measure what you are speaking about and measure it in numbers, you know something about it . . ." He was describing the kind of information which constitutes definite evidence of physical reality. That which can be measured by the gadgets employed by material science constitutes the substance of the material world. Furthermore, the persistent employment of increasingly precise measurement in physics serves in a most important manner to enlarge the sphere of knowledge of the character of the physical world. In the case of UFOs, physical measurement can establish definitely the reality of these new phenomena, and also can lead to finding out more about them.

I wish to call attention to what well may be a milestone in the pursuit of information about UFOs, namely, instances wherein the strengths of magnetic fields associated with UFOs have been measured by physical devices. With the establishment of scientific measurement in the study of UFOs, it follows that UFOs are determined to be definite-

ly material objects, and thus constitute a class of physical phenomena differing from all presently cataloged types known to orthodox physical science.

To illustrate in part the character of these electromagnetic phenomena, I will detail certain selected experiences and follow them in two instances with descriptions of the attempts to measure the phenomena by application of scientific methodology. It will be evident that entirely different measurement techniques yield very similar results. It is my belief that the instances given here constitute sufficient evidence to stimulate a more active participation by physical scientists in research aimed at securing more information concerning these phenomena.

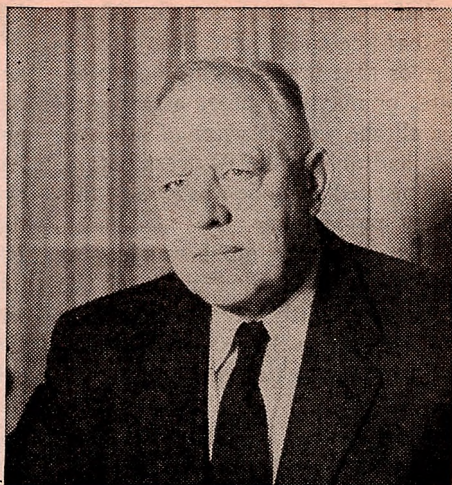
Not long ago I received a letter from a lady resident of Defiance, Ohio, describing an uncanny experience. This lady, whose name I hold in confidence, is intelligent, of unquestionable integrity and held in high regard in her community. Her letter reads as follows:

"My mother, Mrs. — — who lived in the country outside Hutsonville, Ill., passed away April 28 of this year (1964). I regret not insisting that she tell you this in person, but I think she feared you would react to her story the same as I did — skeptically. As well as I can I shall try to tell it as she told me.



## ABOUT THE AUTHOR

Charles A. Maney is Emeritus Professor of Psychics and Mathematics at Defiance College, Defiance, Ohio. He is a charter member of the Board of Governors of the National Investigations Committee on Aerial Phenomena (NICAP) of Washington, D.C., and is Special Consultant in Psychics for the Aerial Phenomena Research Organization (APRO) of Tucson, Ariz. With Richard Hall, he is co-author of the book, *The Challenge of Unidentified Flying Objects*. Professor Maney's "Experimental Study of Sliding Friction," published in the *American Journal of Physics* in April, 1952, has led to the discovery of new laws of sliding friction.



"One evening, when it was almost dark, I went into the hen house to gather eggs. The hens were as peaceful as usual, when suddenly I heard a whirring sound—a sound I had never heard before—the hens went wild, more wild than if an animal were in there with them. I could hardly get out because of them flying against me. I could find nothing to cause such a disturbance.

"Some nights later, I had gone upstairs to bed. I think I had fallen asleep but I'm not sure. I heard that same whirring sound again—distantly, then coming gradually closer, then gradually farther away—for several times. It seemed as if it were something trying to land on the house. I felt as I have never felt before. There was a pulsation, sort

of like a great heart beat and sort of pressure, heavy pressure—but yet that doesn't explain it, either. At one time it seemed to come so close above me and the "pressure" and the "throb" so violent I thought I couldn't stand it. I was so frightened I couldn't move out of the bed. All this time, I could hear the electric meter whirring faster than I had ever noticed it before. When the "thing" moved away the meter slowed down, when it came closer, the meter went wild—I was *sure* it was the light meter."

"I thought of getting the shot gun and going out to shoot at it, but I somehow couldn't or didn't do it until a few minutes after it left. I could see nothing when I did go outside."



"Of course, I reasoned with Mother that she could have been dreaming, or that it was high blood pressure, or maybe a heart attack—after all she was 70 years of age and had had one stroke 10 years before. She insisted that she was *sure* of this really happening.

"At least my mind was set at ease by my reasoning until—at the end of the month Mother showed me her light bill—\$13.00—all the others previous to this one—\$6.00."

Another such incident took place in Bedford, Ind., on the night of August 25, 1955. This also illustrates UFO electromagnetic effects on home electrical circuits.

A woman driving home with a companion neared her house in which the living room lights had been left on. A UFO, white with a black streak through the center, was seen hovering near the house. As the UFO pulsed the house lights dimmed and brightened in unison with the glow of the UFO. The frightened women drove back downtown to wait for their husbands. When they returned together the UFO was gone.

The important thing is that an exterior source of electromagnetic energy, in the second case definitely noted to be a UFO, was affecting the electrical currents in these home circuits.

\* \* \*

THE MORE usual demonstration of electromagnetic effects associated with the close approach of UFOs concerns disturbances of electrical circuits of automobiles. An especially interesting case of this type is the Lock Raven Dam incident of October 31, 1958. Lock Raven Dam is just north of Baltimore, Md. The facts of this case were "extensively investigated" by the United States Air Force, which officially admitted they could come to "no valid conclusion . . . as to the nature of the object or phenomenon". This sighting is reported here verbatim as given on page 14 of the United States Air Force official 1963 report:

"On 31 October 1958 two men were driving near Lock Raven Dam, which is north of Baltimore, Md. As they rounded a curve in the road, near a bridge, they sighted what appeared to be a large, flat and sort of egg-shaped object hovering between 100 and 150 feet off the top of the superstructure of the bridge.

"They slowed their car but decided to go closer and investigate the object. They slowly drove closer to the object along the road leading to the bridge. When they were within approximately 75 or 80 feet of the bridge, the car went completely dead. The witnesses reported it seemed as if the entire electrical system was affected, the dash and



headlights went out when the motor went dead. The driver of the car put on the brakes and tried to start the car but got no reaction whatsoever.

"The witnesses became frightened and both got out of the car, and hid behind it in the absence of any other cover. From this vantage point they watched the UFO for approximately 30 to 45 seconds. Suddenly the UFO seemed to flash a brilliant white light, and both witnesses reported they felt heat on their faces. Concurrently, there was a loud noise which they interpreted as a dull explosion or thunder clap.

"Very quickly so that the witnesses didn't know the proper sequence of events the object started to rise vertically. The object did not change its position over the bridge during the rising but did appear very bright and the edges became diffused so that its shape couldn't be made out as it rose. It took from 5 to 10 seconds to disappear completely.

"After the object disappeared from view, the witnesses turned the car around, which started without any trouble, and rushed back to the nearest telephone to report the incident. The phone was reached 15 minutes after the incident, and the sighting was reported to the Towson Police Department, which sent over two patrolmen to interview the witnesses.

"After reporting the sighting to the patrolmen, the witnesses exper-

ienced a burning sensation of the skin and proceeded to St. Joseph's Hospital in Baltimore where they were given an examination and dismissed. The witnesses returned home individually.

"Notes: The bridge is a double-arched, steel-frame construction with a concrete road bed. It has a fresh coat of dark green paint and is about 40 feet high at the maximum height of each arch. The entire bridge is about 500 feet long (0.1 mile), and the point at which the UFO was first seen was approximately three-fourths mile or one mile away.

"There was no unusual meteorological activity in the area, no thunderstorms and quite clear. Visibility at Friendship Airport was 20 miles at 0100, 27 Oct. 28.

"This case was extensively investigated; however, no valid conclusion could be reached as to the nature of the object or phenomena, and it remains unidentified. The available evidence does not indicate that this object or phenomena constitutes a threat to the security of the United States."

Another such spectacular incident, which attracted the attention of scientists is described in a letter to the British *Flying Saucer Review*. This is the Ivinghoe flying saucer, also referred to as the Buckinghamshire sighting.



In this letter Mr. Ronald Wildman, of 42 St. Margaret's Ave., Luton, Bedfordshire (England), tells of his amazing experience while delivering a new Vauxhall car in the early hours of February 9, 1962:

"I left home at 3:00 A.M. to proceed to Swansea with a new estate car from the factory. I had driven through Dunstable and was approaching the cross-roads at the end of the deserted Ivinghoe road at Aston Clinton, the time now being 3:30 A.M. approximately. Then I saw something—it was oval-shaped and white with black marks at regular intervals round it, which could have been port-holes or air vents. It was about 20 or 30 feet above the ground and at least 40 feet wide across—which in my estimation was fantastic.

"As soon as I came within 20 yards of it the power of my car changed, it dropped right down to 20 miles per hour. I changed down into second and put my foot flat on the accelerator—nothing happened. I had my headlights full on and although the engine lost revolutions the lights did not fade. The object, which was silent, kept ahead of me by approximately 20 feet for 200 yards, then started to come lower—it continued like this till it came to the end of the stretch—then a white haze appeared around it, like a halo around the moon. It veered off to

the right at a terrific speed and vanished; as it did so it brushed particles of frost from the tree tops on to my windscreen.

"It was definitely a solid object because the reflection of my headlights was thrown back from it."

To explain some of the facts of the Buckinghamshire sighting, Thomas Thomson (in the British *Luforo* Bulletin of March-April 1962) suggested that the loss of power experienced by the car when in close proximity to the saucer perhaps was due to the latter's magnetic field affecting the ignition system. Thomson thought power loss could stem from the effect of the saucer field on the ignition coil.

In a brilliant experiment Alan Watts wound a coil of 616 turns of enamelled copper wire on a cardboard former and slipped this fabricated coil over the ignition coil of the car, a British Victor. With the engine of the car idling Watts first sent a direct current through the fabricated coil. No effect was observed. However, when an alternating current of from eight to 11.5 amperes, 50 cycles per second, was used, there was a falling off in the engine rate and a lowering of the power of the car. By simple calculation with a physics formula it is shown that an alternating magnetic field of the order of 500 units (oersteds) was super-imposed on the



ignition coil. This alternating field had a pronounced effect in lowering the power of the car. Noting that the Buckinghamshire UFO was, for some time, approximately 20 feet ahead of the car when the power of the car was low, Watts calculates by the inverse square law the strength of the magnetic field at one foot outside the saucer as 200,000 units (oersteds). This is a very strong magnetic field.

Watts comments, "Such field strengths can be approached in the laboratory today using super-conducting magnets."

Note that during the sighting it was observed that when the car came within 20 yards of the UFO the power of the car dropped. The magnetic field at 20 yards distance calculates to be nine times as great as at 20 feet distance or 1,800,000 units (oersteds).

Still another sighting challenged scientists to arrive at a strikingly similar conclusion, namely the association of a super-power alternating magnetic field with a UFO. In this second case, however, the UFO was a large cigar-shaped object. And, amazingly, the calculation of the field associated with this UFO was based upon an entirely different physical principle, the so-called Faraday Effect, having to do with the rotation of polarized light in a powerful magnetic field.

The sighting serving as a basis

for physical analysis in this case was observed by a noted scientist, Wells Alan Webb, chemical engineer and research chemist, who provided the University of California with deuterium source for cyclotron research. Mr. Webb's sighting is quoted as he recorded it in his book *Mars the New Frontier*. It occurred on May 5, 1953, at 9:45 to 10:00 A.M., in Arizona.

"It was a clear sunny morning; the author was standing in a field near the Vacuum Cooling Company plant, not far from Spain Flying Field, and about a mile north of the Yuma Air Force Fighter Base.

"His attention was drawn by the buzzing of jet fighters taking off in quick succession, passing directly overhead traveling northward. As he scanned the northern sky the author's attention became fixed upon what at first appeared to be a small white cloud, the only one in the sky at the time. The author was wearing Polaroid glasses having a greenish tint, and as was his custom when studying clouds he took the glasses off and put them on at intervals to compare the effect with and without Polaroid. The object was approximately oblong with a long axis in a horizontal plane. During the course of about five minutes the object traveled approximately 30 degrees toward the east. Then it appeared abruptly to turn and travel



northward; at the same time its oblong shape changed to circular section. As a circular object it rapidly became smaller as if receding. While receding, the object did not noticeably lose any of its brightness. In about 30 seconds of this, its diameter became too small for the author to hold in his vision.

"During the first period the writer had not noticed a change in the oblong nor in the field of view about it as a result of putting on and taking off his Polaroid glasses. But during the second period several uniformly spaced concentric circles appeared around the now circular object. The circles were distinct darkbands which enveloped the silvery disc. The largest of these circles was, perhaps, six times the diameter of the central disc. When the writer removed his polarizing glasses the silvery disc remained but the concentric rings vanished. When the glasses were put on again, the rings reappeared. The writer repeated this several times, each time with the same result. The rings with glasses on faded to invisibility before the disc became too small to see."

This sighting stimulated the scientific imagination of Mr. W. K. Allan, 2025-29th Ave., S.W., Calgary, Alta., Canada, who, on January 7, 1962, wrote in to NICAP suggesting an explanation of the Webb sighting in terms of the Fara-

day Effect. Mr. Allan calculated the strength of the magnetic field at the UFO at about one million units (oersteds), a figure greater than that calculated by Watts, but in the same order of magnitude. The Wildman UFO considered by Watts in his calculations was the smaller disc or oval type of space craft; the Webb-Allan object was the larger cigar-shaped type.

The sighting of Webb and the letter of Allan to NICAP in explanation of the rings observed came to the attention of the French scientist René Fouéré. An article published by Fouéré in *Gépa* (Paris), 1963, explains why Webb when observing the cigar-shaped object crosswise was unable to see the rings, and why, when he observed the end view giving the circular appearance of the UFO, the rings were visible. The blue of the morning daylight sky being polarized light, as Fouéré explains, passing longitudinally by the cigar-shaped UFO and analyzed by the polaroid glasses of Webb produced, in effect, a gigantic polarimeter for analysis of the magnetic field associated with the UFO. Fouéré accepts the figure of 100 meters (328 feet) as the length of the solenoid path, and thus accepts Allan's calculation of one million units (oersteds).

This figure of some 300 feet for the length of the solenoid path, and also the length of the cigar-shaped



UFO, is in line with estimates of the lengths of other such objects.

One of the most reliable accounts of observations of a cigar-shaped object UFO is that given by Rev. Lionel Browning of Cressy, Tasmania. Rev. Browning describes the object observed by him as "about 300 feet long". In this case the cigar-shaped object, characterized as the "mother ship", was associated with five or six smaller discs, estimated as approximately 30 feet across. An interesting fact noted by Rev. Browning is that the mother ship "had four vertical bands". These vertical bands have been

noted in other sightings of cigar-shaped objects, notably over Kili-manjaro in Africa in 1951, and in Plymouth, N. H., in 1960. One wonders if these observed bands can be immense solenoid coils producing the large magnetic fields associated with UFO's.

In the light of these accounts it is evident that pioneer steps have been taken by scientists in the analysis of the nature of UFO's. It is to be hoped that other scientists and scientific groups will make further efforts to measure, by scientific instrumentation, the character of Unidentified Flying Objects.



### THE GHOSTLY MONK OF BASILDON

**F**RIGHTENING encounters with a phantom monk recently were described by a group of women who do cleaning at night at a factory in Basildon, England. The women claim they often see the mysterious figure as they pass Basildon's Holy Cross Church after finishing work at 4:00 A.M. They say it walks across the church road and disappears among the graves in the 600-year-old churchyard.

Mrs. Rita Tobin stated that as she pedalled down the road one morning, the red-cowled figure of the monk stepped directly into her path. Unable to

brake in time, she passed through the figure. Although she felt no impact, the air, she said, was cold and clammy. That encounter with the apparition was her second.

Mrs. Sylvia Smith, another cleaner who told of an encounter with the ghostly monk, described the figure as "transparent." Mrs. Catharine Kistruck related that when she saw the monk "he was just floating." Kay Bull described the figure as six feet tall. The group of cleaners, numbering nine women, assert they have seen the phantom more than a dozen times.





## The Plantation's LOVING GHOST

The tiny old lady had a sentimental mission that kept her high heels tapping about the house late at night.

*By Ann Jensen*

TWO DEAR FRIENDS of mine own one of the loveliest plantations in the Carolinas. The house was built before the Civil War by Bert's\* great-grandparents. The

first time I visited there I expected it to be beautiful but I was unprepared for the feeling of warmth and love that poured from the very soul of the well-preserved mansion.

Helen Houston and I arrived at dinner time. Although we were later than they expected us to be, we were greeted warmly. We ate our delicious dinner with heirloom silver, off of priceless antique plates. Our water goblets were old Bac-

\*Bert and Adeline are not real names, and the exact location of the plantation necessarily has been omitted. The story is, nonetheless, completely true as told here and all names and dates and addresses are on file in the FATE office, but are not for publication. Also on file in the FATE office are notarized affidavits from Ann Jensen, Mrs. I. T. Houston (Helen), and "Adeline", attesting to the truth of this story, as they know it.



carat. After dinner we retired to the *front parlor* and spent the evening with neighbors who came in to meet us.

It was midnight before the last goodbyes were said. My host and hostess took us up the long stairway and down a wide hall to separate rooms. In my room Bert turned on the very modern electric lights that bathed the beautiful room in a soft glow. It was a large room with a marble fireplace, gigantic canopied bed and matching chests, dressers and chairs.

"It's beautiful," I whispered, as if I were in a cathedral.

Bert and Adeline were pleased with my delight in their home. They said so and wished me goodnight.

Tired from the long day's drive, I lost no time in getting ready for bed. The covers were turned back; a quilt of unusual design covered the sheets. It was made of white squares on which had been appliqued circles of moss roses. I studied the tiny quilting stitches and wondered about the person who created this work. She's an artist, that's for sure, I concluded.

I climbed on the stool that helped me to get into the high bed. I put out the light and must have gone to sleep immediately.

I was awakened after what seemed like hours by the tap-tap-click-click of high heels on the polished staircase. I sat up in bed.



#### ABOUT THE AUTHOR

A noted sensitive, Ann Jensen has been tested several times at the Parapsychology Laboratory at Duke University and by the American Society for Psychical Research in New York. She is under contract to a publisher for writing children's books. She is on the board of the Creative Center Foundation of Dallas and teaches in the Foundation's Perry Bentley Psi Study Group.

"That's not Adeline," I thought, "She had on flats." Now the steps came down the hall—light, quick steps. They were coming to my door. I sat waiting, expecting a knock, but nothing happened. Turning on the bedside lamp I looked at my watch. It was only 1:30. I turned the light off.

"Maybe it's just squirrels on the



roof," I mumbled to myself sleepily. I settled back on my pillow and dozed off.

"Tap-tap-click-click" again up the stairs and straight to my room came the staccato sound of clicking heels. Wide awake now, I turned on the light. "Someone's in trouble," I murmured as I climbed from the bed and reached for my robe. The quick light footsteps were going back to the staircase. Rushing to the door I pulled it open.

There at the head of the stairs stood a tiny, fragile lady about 70 years old. She held a white porcelain lamp in her left hand, high enough so that it illuminated her face there in the darkness of the hall. She had a sweet, patient face crowned by white up-swept curls that gleamed in the glow of the lamp. "She wears those piled-up curls and high heels to make herself taller," I smiled with a rush of tenderness at her girlish vanity.

"Is something wrong; can I help?" I asked.

Smiling, she shook her head, waved her right hand in a gay little salute and raced down the stairs. "I couldn't make it half that fast," I thought as I watched her go with admiring astonishment.

It was then I saw the real beauty of her lamp. Around its porcelain surface were entwined little pink roses just like the quilt. Getting back into bed I looked at my watch.

It now read 2:30. I put out the light and slept.

Adeline and Helen and I were eating breakfast when Bert came in from a tour of his fields. He poured himself coffee and sat down with us.

"How'd you sleep?" He asked the routine question of a perfect host.

"Oh, just fine." My answer also was given without thought. Then I remembered the beautiful lady on the stairs. "But, Bert, who is the lovely little lady—white hair, high in curls here—like so," I was busy demonstrating, "and the highest heels."

Adeline clattered her coffee cup. I looked at her and she was staring at me as though I'd lost my mind.

"Really, Adeline," I said, "she woke me up twice last night. The second time I asked her if I could help her and she just smiled and waved to me."

I looked at Bert. He was busy trying to dig a cigarette out of a pack. His hand trembled. I took a deep breath. I knew I'd hurt them somehow. Probably it was a flighty relative who made her home with them. What could I say?

"What did she look like and how old was she?" Bert asked and struck a match for his cigarette.

"And what did she have on?" Adeline seemed less tense.

"In her 70s, I'd say. That's why I couldn't believe the high heels.



She was very beautiful—wore a white blouse and dark skirt." I smiled.

"Honey, it was Grandma." Bert's voice was gentle. "High heels and all. She never would wear any other kind."

"You were in her room. She moved into it after Grandpa died," Adeline explained, "and we moved downstairs into their suite."

Bert got up and poured himself another cup of coffee.

"I'd like to meet her. She was probably upset because you put me in her room." I wanted so much to put them at ease about their aging relative.

"Grandma died 20 years ago." Bert sat down and reached for the sugar bowl.

I'd seen, heard and known about the supernatural all my life, but Grandma wasn't a spook or a ghost. Grandma was a warm, living doll. "No," I cried out in protest, "No, I saw her—swift little feet in high heels, the sheen of her white curls in the glow of that lamp—no!"

They looked at me and then I knew that they knew what I had seen.

"She keeps coming back. We wonder if she wants to tell us something." Bert's face was full of concern, and I knew he wanted to talk about it.

"I try to take the same care of her things as she did, but," Adeline

sighed, twisting a diamond solitaire on her finger. "This was hers, too. She gave it to me just before she left."

"And didn't leave at all," Bert sighed too.

"You don't like for her to visit?" I asked.

"Lord, yes, if that's what it is; but we have the feeling she wants us to do something." He looked puzzled.

I remembered the smile Grandma gave me, the wave of her hand. She wasn't sad at all and she shook her head when I asked if she wanted help.

"Do you ever speak to her?" I asked.

Both of them jumped.

"Of course not," Adeline answered.

"But she was warm and loving? No house could feel like this one does without a tremendous amount of love having lived here."

"Well, of course, and we loved her, too." Adeline fingered her napkin.

"We still love her and miss her," Bert added.

"Why don't you tell her so the next time you see her?" They didn't answer my question.

"It won't hurt anything," I kept persuading until they agreed to try talking to Grandma.

Afterwards Bert took Helen and me into his office to see pictures



of his prize cattle and the blue ribbons they had won. One wall was given over to these trophies. It was a pleasant room. Over his desk he had grouped pictures of his children, grandchildren and other members of the family. There in the center of all of them was a lovely smiling face with piled-up curls.

"Grandma," I said, pointing to it.

Bert smiled. We turned to go and then I saw it—Grandma's lamp—alone on a marble top table, each moss rose in place.

"The lamp, with the same moss roses as the quilt; this is the lamp I saw, Bert."

"Yes, I know. Grandma made the quilt to match it."

That night I slept without disturbance. The next morning Adeline and Bert were at the breakfast table. They jumped up as I came in. Adeline poured orange juice and Bert filled my coffee cup. Both of them were in high spirits.

"Did you see Grandma last night?" Adeline asked.

"No, I'm sorry, I didn't." I shook my head.

"Well, we did—and we spoke to her like you said." Adeline's eyes filled with tears. "I'm so happy," she sniffed.

"I said to her, 'Grandma, we love you' and you know what?" Bert was filled with wonder, as he said this his face shone with the joy of it all.

"What?" I asked.

"Grandma smiled at both of us and then she was gone."

They spoke again of Grandma's loving kindness, her ability, and most of all, *her patience*.

"Her patience—just think, she's been waiting around all these years just to hear us speak to her." Bert's eyes glowed. "There's nothing like it, just nothing like it—her love would not let her go until we knew she still lived."

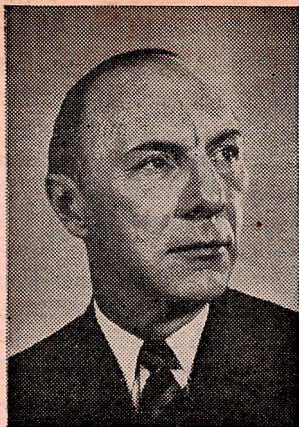


### A SWITCH IN SERMONS

AS HE began to preach his Sunday sermon at the First Methodist Church in Georgetown, Tex., Rev. Lively Brown and his congregation were startled to hear another sermon coming through loud and clear on the public address system. By some quirk of electronics, it was learned, the system had acted as a radio receiver and picked up a sermon being broadcast over a local radio station by Rev. Hardy Clemons of the First Baptist Church.







## "The Day I Spoke in Tongues"

Marcus Bach is FATE's — and the nation's — foremost authority on contemporary religious movements. This is the 12th appearance on these pages for Dr. Bach who is also the author of 12 books, including *Lef Life Be Like This*, *The Will to Believe*, *Had You Been Born in Another Faith*, and *God and the Soviets*. Dr. Bach holds a Ph.D. from the University of Iowa and three honorary degrees from other universities.

*By Marcus Bach*

**It began in a storm of emotion, but is ending in the collapse  
of traditional opposition to this religious experience.**

**D**ON'T LET religious emotion carry you away!"

The warning echoed through the music as I stood, violin in hand, directing an orchestra in a church where the singing was punctuated with many a hearty "Halleluiah!" and flamboyant "Praise the Lord!"

My respected preacher-uncle, who first sounded the warning to me years ago, might have had exactly this kind of a church in mind. It was Pentecostal. The place was Milwaukee, Wis. The time, the tail end of the depression.

The reason I was here was that, as a ministerial student, I was in-

terested in religions other than my own. As part of my research in religions "off the beaten path," I was intrigued by the thriving work of the Assembly of God congregations. I also needed to earn money during these summer months and Bethel Tabernacle offered me a job in its church printery and as its orchestral director.

Not only were there shouts of praise and halleluiah to chart the fervor of these Pentecostal worshippers, there were also times when "tongues" broke out like haunting chants from an ancient, animistic past. Glossolalia, it was called, and



it was accounted to be one of the highest manifestations and credentials of the Baptism of the Holy Ghost.

This definition never quite was corroborated in Bethel Tabernacle. Just once did I hear a worshipper use "tongues" to speak a known language. This was the time a woman, caught up in "the spirit," spoke Hebrew though she had no conscious knowledge of the language. Usually glossolalia was an outpouring of strangely unintelligible words which to skeptics sounded like gibberish, but which the faithful insisted was the language of the spirit, God speaking through His chosen ones.

The traditional church barely bothered to investigate these demonstrations, and this very fact whetted my interest. In renegade fashion I felt I should at least know what was going on in this spiritual arena and not prejudice the phenomenon without investigation.

My pastor-uncle would have none of it. It was all well and good, he avowed, for tongue-speakers to justify glossolalia as a rebirth of events recorded in the second chapter of the Book of Acts. It might be legitimate for them to argue that any "miracle" could be produced if the same conditions were fulfilled, but to scholars of the church-at-large, glossolalia belonged to a dispensation long past. It was

an isolated incident unworthy of credulity and devoid of lasting value in the history of our time.

"Don't let religious emotion carry you away!" And here I was with a 20-piece orchestra. Here was Bethel Tabernacle with a free-wheeling, power-filled preacher who spoke only as the spirit moved him. Here we were with roof-raising gospel songs, passionate shouts of "Bless you, Jesus!" and—glossolalia!

It is not my intention to make a case for the Pentecostal people. I am not a member of the Penecostal movement nor do I intend to become one. I dig back into this early period of my questing and my research because of what is happening in the religious world *today*. I write about it and bare my heart because, of the juxtaposition of Pentecostalism as an apostolic church, and Protestantism as an extension of the church apostolic. But most of all I bring up the subject because of its significant commentary on religious trends as they affect you and me.

Twenty-five years ago I predicted that tongue-speaking would be seriously investigated and, in a large measure, *accepted* by the major Protestant denominations. The prophesy was considered preposterous. Now it is happening. Now it has happened. And I believe my work in the field was a contri-



bution in breaking down antagonisms and in introducing a semblance of tolerance and understanding. All of which came about because I spoke in tongues.

First of all, it was the phenomenon of "changed lives" among tongue-speaking people that impressed me. Granted that there are exceptions. Granted that some people were exhibitionists and were carried away by emotionalism and hysteria, the fact remains that because of the Baptism of the Holy Ghost, individuals whose lives had lost direction found new guidelines for effective living. Persons who had abandoned hope were endowed with courage. Those who were distressed, lost, sick, forsaken, were transformed through the powerful alchemy of a spiritualized encounter and found themselves fired up with faith.

How did it happen? Why and to whom did it happen? And, most of all, what happened when it happened to me?

There was in Bethel Tabernacle at the time of my research-ministry a young Hungarian violinist, a most talented one, who had experienced a remarkable demonstration of healing. His name was Joseph Wanne-macker, and the promise of receiving the mystical Holy Ghost became a passion in his life. He spent much time in prayer, seeking the Baptism, and stayed around for

tarrying services after the regular meetings at the church. It was no surprise when the report circulated that Joseph had received the Baptism in his home and had spoken in tongues. The story was on everyone's lips. In the printery where I was working, the presses were stopped and prayers of gratitude were spoken and many people who came in that day put a special note of triumph in their customary, "Praise the Lord!"

At a prayer service that evening, Joseph testified about his experience. A sense of rapture possessed him and the conviction in his voice held us enthralled. The worshippers sat in unusual silence, their "Amen's" were hushed and awed. Joseph spoke with such conviction that my final doubts about the validity and efficacy of the Baptism experience were resolved in faith. When he suddenly burst into "tongues" before the congregation and I saw his radiance, when I recalled how his life had been changed, how he had been healed, and how he now had dedicated his life and talents to God, I secretly envied him.

All of this figured psychologically in my experience. I was in an impressionable period of my life. I was on a quest. I was in revolt against the traditional church for its insistence that glossolalia was sheer theatricalism and totally self-in-



duced. I can interpret the reason for my desire to receive the Baptism in any number of ways. The fact remains that I knew that this experience had been responsible for changed lives and I felt the need for change. I wanted my life integrated as this young Hungarian's had been transformed through a sudden, persuasive encounter.

Joseph came frequently to the printery. Through him, I began to understand the motivation for the quest of others like him. Protestantism for them had grown formal and cold, and they had come to warm themselves in the flames of Pentecostal fires. Many sought healing and believed they would be healed. Many needed jobs and they felt God would help them find work. Many were captives to "sin" and they were sure that the Baptism could break the chains and set them free. It may not have been my way, for I never actually wanted to become a Pentecostal, but it was theirs. It was not my belief that Pentecostalism was the only way of salvation, but some of them felt that unless a person had the Baptism and spoke in tongues, God really had not revealed Himself.

One day I was alone in the printery during the noon hour. Joseph came in to tell me about his decision to start a mission in Milwaukee's Hungarian section. He had vowed to play his violin only "for the

glory of God" and was now dedicating himself to bring the gospel to his own people. Suggesting we have prayer together, he knelt down in the center of the room, and I knelt at my desk chair. Quietly and earnestly Joseph poured out the deep desire of his heart: the Baptism for his good friend.

Head pressed in my arms, I listened as the impassioned voice sent the taut supplication heavenward: "Give him the Baptism, O Lord, give my good brother the Baptism!"

Through tightly closed eyes, I felt, rather than saw, a patch of light filled with a montage of scenes which had figured in my coming to the Tabernacle: violins, churches, wandering, searching crowds, ministers declaiming their point of view from city pulpits, from country pulpits, from college classrooms—all were part of the whirling scene, battling for and against my receiving the Baptism.

Suddenly it seemed as if the word BAPTISM was set in bold type on the big press. The cylinder started going round and round, the type began moving back and forth, and on a spotlessly white sheet of paper the word was now emblazoned, as if intended for Joseph and me as we stood together in my "vision" and read it over and over.

Gradually it was as though the word caught fire, burning out the jumbled scenes in the patch of light,



and consuming all my conscious thoughts in a blinding flash. Then *Something* possessed me—a feeling, an awareness that I was being overpowered and overcome, controlled by a force beyond my control. I felt my arms lifted in sheer delight. I sprang to my feet and joined Joseph in his exclamation of, "Praise the Lord!" then flung myself to the floor, laughing and weeping and chanting a volley of inarticulate phrases which released every frustration and barrier that ever had kept me from saying, "Lord, I believe!" I was saying it now in words that my spirit seemed fully capable of understanding, but of which I understood not a word. It was a feeling. *Glossolalia is a feeling that you are being spoken through.*

Joseph was in tears as he clasped my hands. For me it was a moment of triumph which for some two years was to transform my world. The desire to help people and to take part in the various ministries of the Assembly became a passion. Now, whenever I addressed the congregation, the service broke out with halleluiahs and "Pentecostal fire" and for the first time I knew what it meant to speak as the spirit moved me!

I had a fervor for praying for the sick and wanted nothing more than to minister to the poor and underprivileged among whom the Pente-

costals worked in Milwaukee and in Chicago. I felt changed also in little things. Before my tongues' experience I was an ardent baseball fan; now I had no interest in who won or lost or even in who was playing! I wanted only to be "witnessing."

I remember how I reported on my glossolalia encounter to people in my brother's traditional church in Wichita, Kans., and how the congregation reacted, as if asking what kind of a fanatic this younger brother of their pastor happened to be. Even this rebuff did not quench my enthusiasm. But time did. Time and circumstances. A widening world of research, a maturation of mind and heart, an unfolding destiny finally absorbed the experience into a total view of ecumenical understanding.

Later when I met Joseph he was sure that I had back-slidden and had lost the apostolic zeal. But I remember most of all my conviction that some day this Upper Room challenge would confront the church-at-large as it had confronted me. I knew that the tongues of fire and the Pentecostal wind would sweep through the vaulted sanctuaries of churches which once had barred them out.

This is happening. We have seen in our time the rapidly shifting scenes of religious history. We have been witnesses to a growing ecumenicity. We have been spectators



to the converging lines in integration. We have seen apparently strange and curious beliefs command intelligent attention. We are watching the convergence of metaphysics and physics. We are participants in the closing of the gap between those who once condemned reincarnation and those who believe in it. We are standing on new bridges across old gulfs, and some

of us are called to be builders of these bridges in our time.

Religion is a quest. As seekers along the way we may vary in approach, in temperament, in technique, and even in our goals, but we eventually find, each in his own way, that experiences which are meaningful to us eventually give meaning to the experiences of others.



## THE REBIRTH OF CHUANG

A REMARKABLE report of rebirth in Thailand appeared recently in the *Pim Thai Daily News* of Bangkok.

Eight-year-old Amphan Petcharat, daughter of Yod and Kalya Petcharat of Samudprakarn, about 20 miles south of Bangkok, upset her parents by stating that in her previous life she was a boy named Chuang, who had died of a snake bite. She was, she said, the son of Mr. Thai and Mrs. Bai, residents of the Bangpleenoi District in the same province. She insisted that she be taken back to her home village.

She pleaded for six years before she overcame the disbelief of her parents, who at last agreed to take her to Bangpleenoi District. On their arrival at the village Amphan took her parents to a stream and pointed to a spot where, as Chuang, she said she had been bitten by a poisonous snake and had drowned.

Then she led the way to the home of her former parents. She rushed to Mrs. Bai, embraced her and burst into tears. She explained she was Chuang and related the story of her death and rebirth. Mrs. Bai reportedly was surprised at the information that her son had died of snake-bite and not just drowning, as she and others in the village had thought.

The news of the girl who had appeared claiming to be the deceased Chuang filled the villagers with excited curiosity. Everybody, including the monks from a neighboring monastery, came to see her. In the presence of a crowd, Amphan correctly identified her brother, other relatives and former playmates.

The reunion was a happy one, according to *Pim Thai*. At the request of Chuang's parents, Amphan and her parents stayed at the village for a week, enjoying the festivities held in her honor.



# True Mystic Experiences

FATE will pay \$5 for each True Experience published. Stories should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to the TME Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. They must be signed by author and the author's address must be given. Manuscripts will not be returned unless accompanied by a stamped, self-addressed return envelope.

## HOME FOR CHRISTMAS

By E. J. Tamlan

OPENING OUR gifts on Christmas Eve always was a festive family custom, but Christmas Eve, 1944, was rather somber. For the first time my brother Willy, who was in the Navy, wasn't with us. We had not heard from him for several weeks. We tried unsuccessfully to hide our worry from each other but when my mother suggested we go to bed early we readily agreed.

I was just drifting off to sleep when I heard strange noises downstairs. I sat up in bed and peered into the darkness of the upstairs hall, listening intently to shuffling steps and heavy, labored breathing. The sounds seemed to come from somewhere near the foot of the stairs. A voice moaned, "Dear God, they can't hear me!"

With a sudden feeling of dread—not fright; I wasn't at all frightened—I recognized the voice as my brother's and knew he was there at

the foot of the stairs. He seemed to be fighting for breath, and I heard him moan again as he started to climb the stairs. As he climbed I became aware of other, incongruous sounds—as though he were wading in deep water. The wet splashing grew more distinct as he neared the top of the stairs. I heard water squish under his shoes when he stepped onto the landing.

It was too dark to see him but I *felt* his presence! I *knew* he was



WILLY DIETER



standing just beyond the open door of my room; and I *knew* without seeing him that he was soaking wet. I could hear water dripping from his clothing onto the floor.

"They don't know I'm gone," he said with a hopelessness that jarred me out of my trance-like state. I tried to speak to him, to reassure him, but before I could say a word he was gone. I didn't hear or see him go. I just knew he was gone.

I must have yelled because the light in the hall went on and in a few minutes the family was gathered around my bed, trying to convince me it had been a bad dream. They didn't succeed. I was so sure Willy had been there I got up and examined the carpet on the landing and stairs for wet spots. There weren't any. But even that couldn't convince me I had been dreaming.

My final words as my mother turned out the light and left the room were, "You can believe it was a dream if you want to, but I know he was here even if he wasn't here!"

Two weeks later we finally got a letter from my brother. He was in a hospital in England, recuperating from exposure and shock. On Christmas Eve, during a violent storm, he had been swept overboard, from the deck of a sub-chaser, in enemy waters, and had been near exhaustion when finally located and rescued hours later.

When he came home on convales-

cent leave a month or so later he described his ordeal in detail. At one point, while the ship was leaving him behind and disappearing into the storm, he had shouted after it, but the roar of the wind and water had drowned his voice and he had moaned, "Dear God, they can't hear me!"—the very words I heard him say! His greatest fear was that no one would discover he was missing until too late, hence his statement, "They don't know I'm gone," which I also heard and which he had said over and over to himself while in the water. He said that finding himself utterly alone in that stormy expanse of night and water was more terrifying than the thought of dying. When he realized he was starting to panic he invoked a mental picture of Christmas Eve at home; the tree; the family singing carols; eating fruitcake and drinking spiced apple cider. After a while the pictures became so real he felt as though he actually were at home.

And he *was* home. While his corporeal body treaded water in the Atlantic more than 3000 miles away, some non-physical part of his being stood on the landing outside my room, spoke audible words in a recognizable voice, and dripped non-material water onto the carpet. Either that or we were in telepathic communication and I hallucinated the sounds.



Twenty years have passed, but in family get-togethers we refer to 1944 as "the year Willy came home for Christmas."—*Santa Fe Springs, Calif.*

### A DREAM ANSWERED MY PRAYER

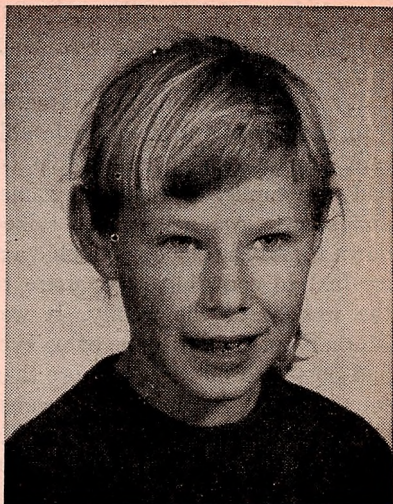
By Greta Ann Gretzinger

**I**N THE SUMMER of 1962, when I was 10 and our large tomcat, Ginger, was just a kitten, something happened that worried us.

We had got our kitten just a week before, after Mother came back from Sequoia Seminar. We named him Ginger and we loved him very much. He slept in the same room with my younger sister, Karla, and me. We played with him a lot and tried to make him feel at home. He seemed to love us too, but a few days later he disappeared.

We looked around our big yard and in every room. We looked up-town and in the neighbor's yards. We called the people he used to live with to see if he had gone back. We looked in our big basement, also, but we have a very large, old basement. It has three rooms, a main room with a lot of tools and junk, a wine room where my mother keeps preserves, and a rough room with a well in it that is usually kept locked. It is hard to look everywhere in our basement.

That night there was no sign of Ginger. All of us were sad and I cried. My mother suggested that



GRETA ANN GRETZINGER

we all pray that we would find him and we did pray that we would find him or that he would come back.

During the night I dreamed that I went in the "well room" to get a board and that our kitten jumped out of a rolled-up mattress.

The next morning I told Mother about my dream. She told me to look in the "well room". I opened the door and our kitten jumped out, happy to get out of that dark place.

Mother says this was an answer to our prayer, so I guess it was.—*Makelumne Hill, Calif.*

### THE POWER OF PRAYER

By Bonnie MacConnell

**U**NDoubtedly some persons will say a three-year-old child



cannot have or cannot remember a truly mystical experience. They will be wrong.

We five children were treated from the day of our birth like intelligent human beings and while we had our family pet names, games and secrets, we never were talked down to. At the earliest possible age we had to contribute our share to the welfare of the family. It was Mother's pride that none of us ever had possessed nor needed more than four diapers, for instance, because she started our training the day of our birth, saying that after the trauma of birth a few lessons in living like a human being rather than an animal would pass unnoticed. I think she was right.

At three my chores were light but they had to be performed faithfully every day. The chiefest was to dry the silverware, although the only way I could reach the sink drainboard was to stand on a kitchen chair. Every evening I stood on a chair and dried knives, forks and spoons, trying to remember always to turn the knife edge away from my fingers.

I was not permitted (and it would have seemed a privilege) to touch any of the dishes or the glasses. These were my older sister's job those first years. She washed and dried everything but the silver and special pieces.

On a particular winter evening in

1913 we had company and the best glasses were used. Only Mother ever handled them. They were slim-stemmed, tall goblets of cut crystal that, when placed on Mother's crocheted tablecloth, made our dining room look ready for a royal party. Tonight Mother excused herself from our guests long enough to wash these glasses and, while she had her hands in the dishwater, the silverware so that I could get started before my sister came to wash the rest of the dishes. She set me up on the chair with a small dish towel and went back into the dining room for some reason. My sister had not yet come into the kitchen. I stood dawdling over each piece of silver with my eyes on the dazzling crystal goblets. The light from the single large bulb hanging in the center of the kitchen ceiling struck the cut surfaces making tiny rainbows of brilliant light. I twisted about on the chair to catch the light from every angle possible. Finally I could resist no longer. I picked up one of the goblets. The dish towel lay forgotten on the chair at my feet. The glass was too beautiful. I turned it so it threw little jewels of prismatic light on my skin. I lost myself in glorious rainbows of flickering brilliance and—I dropped the goblet.

Our floor was linoleum covered but it was hard and I knew that neither the pencil-slim stem nor



the thin brittle goblet could survive. And I knew the penalty for disobedience.

Certainly there was no time to think after the glass left my hands. Mother had told me once that the power of prayer is the greatest power in the world, and I believed her. She had said that a prayer should be a sincere plea from the heart, preferably for someone else for whom we could feel a flash of love, although we could receive personal help also if we were sincere and had enough faith to know that God *would* help us. Although I could not consciously have remembered her words, they must have made a permanent impression on my young mind because, when I dropped the crystal goblet and felt the utter horror of knowing it must shatter, the thought "God help it!" burst rendingly and silently from my heart and mind. It was the sincerest of human pleas, coupled with absolute conviction that God could help; my prayer was not for me, but for the beautiful glass. No priest ever felt a truer prayer, though not a sound passed my frozen lips.

The goblet struck the floor, bounced at least a foot back into the air, landed again—miraculously without so much as a crack. Staring down at it, fascinated, I could see the distorted pattern of the linoleum through its shining surface. I

scrambled down from the chair, picked up the goblet, and climbed up again to replace it exactly on the wet ring from which I had taken it.

My prayer of thankfulness was completely inarticulate also, but nonetheless sincere. From that moment my confidence in God's power was firmly established for all time. And throughout my life, in emergencies, the same prayer, delivered in the same way, has worked.—*Tucson, Ariz.*

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#### SAVED BY AN INVISIBLE HAND

By Eleanor McBean

I LIVE ON A hill-top overlooking Los Angeles, Calif. Although there is a well-lighted paved street winding down the hill from my home I often take a short-cut down what used to be a narrow path through the grounds of Southwest Museum which covers the hillside below my property.

On a night in 1957 when these grounds were still heavily wooded I was in a hurry to get to a lecture on time and so ran down the mountain path through the trees. It was too dark to see the path but I knew the way even in the dark. I had been down this path many times at night without a thought of danger; but on this night when I got about half-way down the hill I suddenly stopped short. It was as if a hand were pressed against my



shoulder. I wondered what was wrong and tried to peer through the dense foliage of the Chinese cherry trees that covered the hill.

I remembered previously seeing some empty liquor bottles strewn on the ground under the trees, so I thought there might possibly be a drunken man lurking in the bushes. I even thought there might be a snake on the path, although both these possibilities seemed doubtful as I usually can sense the presence of a person or animal.

I never have been afraid of the dark and, because I could not sense any "living" danger, I tried to continue on down the hill. But I could not take one step forward. This was disturbing enough, but then I felt myself moving backward up the hill, as if pushed by an unseen force. I kept arguing with myself all the way, mentally saying it was ridiculous to go all the way back up the hill and down the long way on the paved street when I was in a hurry. This long detour would make me quite late for the

lecture. This never had happened before and I was annoyed. Nevertheless, I was forced to do it.

I wondered about it all through the lecture and on my way home. I did not even try to take the shortcut going home. I could hardly wait for morning so I could go down the hill and see if there was any logical reason for what happened.

As soon as it was light the next morning I ran down the hill again to see if I could find an answer. When I came to the place in the path where the invisible hand had stopped me the night before I again stopped short—with a gasp and cold chills up and down my spine. I was standing on the brink of a cliff that had not been there a few days before. Bulldozers were ranged down below; many trees had been uprooted, and half the hill had been cut away. They were building a new road where only a path had been before.

Without the forceful restraint I would have plunged over the cliff.—  
*Los Angeles, Calif.*



### DOG STORY

**I**N MEDFORD, Ore., a cocker spaniel named Cuddles wandered out of her yard, trotted down the street and grabbed Postman Daniel Leary by the leg. It was Cuddle's first time out of the yard, according to reports, and her first attempt—unsuccessful in this case—to chew a human leg. Her owner was Al Bradford—a postmaster.





# THE SLEEP OF THE SNOWS

*By Susy Smith*

High in the Alps, a mountain climber abandoned his "corpse" to gather evidence that man can survive death.

THE REVEREND L. J. Bertrand, a Huguenot minister looked down at his body, seemingly dead on a mountain peak in the Alps. "Strange!" he said to himself. "There is the corpse in which I lived and which I called *me*." His only desire at the moment was for a pair of scissors so that he could cut the cord which seemed to tie him to that discarded body.

The Reverend Bertrand wrote of this experience to William James, American philosopher and psychologist, at Harvard, some years after it occurred. So we may be glad that the scissors weren't available to his astral body and that he came back into his "corpse" in order to relate his interesting story. James and Richard Hodgson, psychical investigators, met Bertrand



and were told of his Alpine adventure. They found it so exciting they asked him to write all the details he could remember. His subsequent letter to James was published in the *Proceedings* of the Society for Psychical Research, Vol. VIII, 1892, p. 194.

Bertrand wrote that for 27 consecutive years during the best months he had climbed the peaks of the Alps and Pyrenees with three, or four pupils. Occasionally they had had adventures, but nothing to equal the day when he experienced the "sleep of the snows."

That day he and several students and their guide had been climbing in the Alps Bernoises. He had suggested that the little party go straight up the side of the particular peak they were attacking, although the guide insisted that everyone always took a safer, more roundabout route. Bertrand won out and the group headed straight up the mountainside, with considerable success, for they reached the heights with much less effort than would have been expended otherwise. As they neared the summit, Bertrand became very tired. He decided to remain where he was and let the others conquer the peak itself. They could pick him up on their return.

He gave his pupils instructions that they must go up the left side of the mountain, which appeared

much safer than the right. He tied them all together and put the strongest boy at the end of the rope, making him promise to remain there. Then, as they left, he sat down, leaning his back against a rock as big as an armchair, and hanging his legs over the edge of a dangerous precipice. He chose that brink because there was no snow, and because he faced a magnificent panorama of the Alps.

"I at once remembered that in my jacket were two cigars," he wrote, "and put one between my teeth, lighted a match, and considered myself the happiest of men. Suddenly I felt as thunderstruck by apoplexy, and though the match burned my fingers I could not throw it down. My head was perfectly clear but the body powerless and motionless as a rock. 'This,' I thought, 'is the *sleep of the snows!* If I move I shall roll down into the abyss; if I do not move I shall be dead in 25 or 30 minutes.' I prayed and then resolved to study quietly the process of death."

Bertrand could feel himself gradually becoming frozen, from his toes upward. Eventually his head felt unbearably cold, and then there was a brief moment of such intense pain that he thought he must have died. After that he felt himself escape from his body; he was "like a ball of air in the air, a



captive balloon still attached to the earth by a kind of elastic string."

"Looking down," he tells us, "I was astounded to recognize my own envelope. 'Strange!' I said to myself, 'there is the corpse in which I lived and which I called *me*, as if the coat were the body, as if the body were the soul! What a horrid thing is that body—deadly pale, with a yellowish-blue color, holding a cigar in its mouth and a match in its two burned fingers! Well, I hope that you shall never smoke again, dirty rag!'"

It was then that he wished for the scissors to cut the thread which held him tied to that body. He knew that when his companions returned they would look at him and exclaim, "The professor is dead!"

"Poor young friends," he thought. "They do not know that I never was as alive as I am, and the proof is that I see the guide going up rather by the right, when he promised me to go by the left; W. was to be the last, and he is neither the first nor the last, but alone, away from the rope."

The guide had been carrying Bertrand's lunch in his knapsack. Now, the professor watched from his astral vantage point as this man hid behind a rock, away from the young men, and drank some of the professor's Madeira.

Bertrand didn't mind. "Well, go

on, poor man," he thought. "I hope that my body will never drink of it again. Ah! there he is stealing a leg of my chicken. Go on, old fellow, eat the whole of the chicken if you choose, for I hope that my miserable corpse will never eat or drink again."

Bertrand reports that he felt neither surprise nor vexation. He simply stated to himself with indifference the facts he saw.

"Hello!" he said. "There is my wife going to Lucerne, and she told me that she would not leave before tomorrow, or after tomorrow." He saw her in a carriage with four others, arriving at the Lungern Hotel in Lucerne.

"Well, wife, I am a dead man," he said. "Goodbye." Even though he loved her, he did not seem to feel grief at parting from her. His only regret was that he could not cut the string and remove himself entirely from his discarded body.

About this time the guide and students returned from their climb and found him, as they thought, dead. The guide began to rub him with snow, and eventually he came around and returned to himself, albeit reluctantly. He was eager to report what it had been like in the condition he had found himself; but when he charged the guide with drinking his wine and eating his chicken, the poor fellow ran off, beside himself with amazement, pre-



ceding them back to the inn at the foot of the mountain with the story that he had seen the devil that day.

The guide reported to his fellow workers at the inn: "This year I never would have gone straight up this side, and he suggested it and we went without any serious trouble. This already was astonishing. When we returned he apparently was as dead as death itself from apoplexy, or the sleep of the snows, and a cigar in his mouth. However, I rubbed and rubbed him, and to my amazement he came to life and began to reproach me for all I had done. He had been in two places, seen his companions leaving the rope, seen me taking a leg of chicken and some of our wine. He is not a man . . . but a devil!"

When Bertrand reached his wife

at the end of his journey, he asked her why she had left Interlaken sooner than she had told him.

"Because I was afraid of another accident, and wanted to be nearer," she replied.

"Were you five in the carriage and did you stop at Lungern Hotel?"

"Yes." His wife was amazed. "Who told you all that? Did you have someone spying on me?"

"Surely not," replied the Reverend Bertrand, and he went away laughing. He had had an experience which convinced him that all he had been preaching to his Huguenot congregations all those years was actually true, that there is something in man which survives death. He knew a joyous secret which kept him happy the rest of his life.

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### UNEXPECTED MEETING

**R**USSELL COOK was driving over a hill near Gregory, S. Dak., when his car collided with another coming over the crest from the opposite direction. The other driver was his son, Lyle Cook. Both were hospitalized with injuries.

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### CHANCE REUNION

**W**HEN SHE took a different bus route and missed her stop in Los Angeles, Mrs. Mary Koissian, who had come to America from Turkey 50 years before, had to walk back. As she did so, she passed an old lady standing with a small boy and heard the boy speak in Armenian. She stopped to remark that Armenian was her native tongue—and discovered that the old lady was her aunt, Mrs. Mary Madirosian, 89, who had been living in America for six months. Each had thought the other dead.



# My Homemade Miracle

They said no power on earth could conquer the pain that tore at my body, but I was healed to walk again!

*By Norma Jeffries*

MY 33RD BIRTHDAY was a black day for me. I had arthritis of the spine and right leg so bad I was confined to my bed most of the day, unable to work at or away from home. I worried about my son's future. Who would care for and love him as I had for 11 years? Where was our next meal coming from? Hundreds of worries plagued my pain-racked mind. My despondency grew, making a bad physical condition worse. I thought of death as a release. Ahead of me the future looked black and behind me was nothing but dismal failure. I wanted peace of mind. And it never occurred to me peace of mind can be had here on earth.

It was time to die! My epitaph could read, "She tried and failed."

Suddenly the words of St. Mary came back to me, "The Lord is with you." After a few moments

of pondering this statement I began to pray for strength and help. While I was praying it occurred to me I might seek aid from our minister. We had no telephone, no car and no public transportation so I mustered all my physical strength, gritted my teeth and walked three miles to our minister's home. We had no money for either a doctor or anti-pain pills and perhaps in the end this was my salvation. I always had helped the church with my time, energy and money whenever I was able. Now I needed help and it seemed a logical place to go. I felt I had to go for my son's sake.

The minister heard me out patiently, patted my shoulder, and apologized for the fact there was nothing he could do but pray for me. I thanked him and left feeling more dejected than ever. I had



sought help—not prayers. I was perfectly capable of praying for myself.

I decided to visit with a priest before going home. Perhaps I could find some aid there. Already having walked three miles, painfully, a few blocks further didn't seem to matter. But, again, the priest could only pray for me.

I dragged myself home and lay down in complete exhaustion. What now? I know God answers every prayer—even “no” is an answer. And He must have said no to my plea for help.

I was unable to fix supper that evening and my son fixed it and brought some to me.

At 8:00 o'clock that same evening, in January, 1957, there was a knock at our door and a friend, with his step-daughter, came in. The moment I laid eyes on them I knew God had sent them in answer to my prayer. I hadn't seen them in six months yet I felt the terrible weight lift from me. I felt an urge to put my arms around them and kiss them both from sheer joy. How they would help I didn't know. All they said was, “Hi. We were passing and hadn't seen you in a long time and thought we'd pay you a visit.”

I burst into tears of relief. They, of course, were greatly taken aback as I poured out my list of troubles for the third time that day.

When I finished Mr. Jeffries said the words I knew he would say. “We haven't got much but what we have we share. You put some things in a bag and you and the boy come and visit with us a few days until you get on your feet again. You will feel better just having some women folk around to talk with.”

I started to get up from the davenport where I had lain since the six mile hike of the afternoon. The pain hit me hard. I lay back down. “I can't,” I moaned. “I'm just too tired and too full of pain to move.”

“Do you believe God will heal people if they have enough faith in Him?” He looked me square in the eye.

“Yes, I suppose I do. God can do anything He wants to do.” My nurse's training must have put skepticism into my voice.

“You have heard of faith healing, haven't you?” he persisted.

“Oh, yes. I've heard of it. But I'm from Missouri.”

“Do you believe God gives some people the power to remove pain?”

“I suppose He does.”

“You don't sound very sure.”

“Well,” I admitted, “I'm not. You see I have arthritis of the spine and there is nothing medical science can do for it except relieve the pain when it gets too bad. I know the dangers of dope and I refuse to take it. I don't want to



get the habit. That would be worse than the suffering—even if I had the money to get it with.”

His step-daughter, a young woman in her 20s, had remained silent until now she leaned forward and said reassuringly, “You see, Daddy has the gift. He can remove pain with his hands. He doesn’t do it often, but he has had the use of God’s power for eight years now. Won’t you let him help you? In fact, you can be completely healed right now of the arthritis if it is God’s will and if your faith is strong enough. There is no need for you to suffer. Pain is only the warning signal God gives us. Once we know where the trouble is there is no need to continue to suffer from it.”

Well, I thought, they haven’t said anything yet I can argue with. And if he can remove pain, I certainly have got it to be removed.

“OK,” I said, “you want to try? What do I have to do?”

“Where is your pain?” he asked.

“From my waist right down to the toes of both feet. Even my left leg hurts and that’s supposed to be my good one. The doctors warned me when I fractured my back and leg 10 years ago I might develop arthritis some day if I was not careful. I don’t know what they meant by ‘being careful’; not working I suppose. But I had to work. We had to live.”

I looked down at my right ankle and foot. It was discolored, bluish-black, and swollen three times the size of the left one. I had taken off my shoes and knew I couldn’t possibly put them on again.

Mr. Jeffries pulled a footstool up to the end of the davenport. “I’ll simply rub your right ankle here a bit and take out all the pain from there.”

That will be the trick of the century I thought.

“Do you want me to remove my nylons?” I asked.

“No,” he said. “I never ask anyone to remove any clothing. There is no need for that.”

“Just a moment, Daddy,” his daughter interrupted. “Nylons are hard come by and your hands are calloused and rough. A painter and carpenter hasn’t the smoothest hands in the world, you know. Let me help her take that one stocking off.”

He turned his back while we removed it. His daughter laughed, “I saw him heal an old lady of arthritis once through three pairs of heavy cotton hose.”

Mr. Jeffries rubbed my black, swollen ankle lightly with his large hands. I watched, not knowing what to expect—if anything.

“When I stop rubbing,” he explained, “I will say a silent prayer while holding your ankle in my hands. You pray, then, too. Just



silently ask God to remove the pain and heal your arthritis. My daughter can join us if she wishes, but as Jesus told us in the Bible 'Wherever two or more are gathered for My Name's sake, there also shall I be.' "

He continued to rub for about a minute and then stopped. I prayed. Oh, how I prayed! Suddenly I was aware that he had taken his hands away.

"How do you feel now?" he asked me. "Move your foot."

Gingerly I wiggled my toes, then my foot, then swung to a sitting position. The pain was gone! I jumped up and walked the length of the room and back. The swelling was gone from my ankle and foot. The natural color of the skin had returned. "How did you do that?" I looked at him in astonishment and wonder.

"I didn't," he said. "God did."

"Yes, of course; well, thank you anyway."

"Don't thank me. Thank God. I can't do anything of myself."

My son and I stayed with these folks for a few weeks after that, while we worked out our plans. Nothing more was said about my healing although I was conscious they watched for a recurrence of my arthritic pains. None developed. I knew in my heart they wouldn't. I felt a growing interest in just *what* had worked the miracle. God? Yes! But there were many un-

answered questions in my mind. Was it my faith or Mr. Jeffries that had caused the cure? Before we returned home I brought the subject up at dinner.

"Jeff," I said. "I want to see more of this healing you do. I've known you folks for over a year now and you've never spoken of it. I didn't even know you could do it. There are a lot of sick people around. Why aren't you helping them? It seems like a waste of talent to be painting signs and hammering nails when you have this great gift."

"Well," he said quietly, "I've wondered the same thing myself. I've given it a lot of thought. God gave me this power. Why He chose me I haven't the slightest idea. I've never felt worthy of it. Why, I can remember a day in my life when I said there was no God. No one was more surprised then I when I accidentally found I could heal. But still God did see fit to give me the ability; I'm grateful to Him for it. If He wants me to use it He will place a way before me. I can only pray, 'Lead me in the way Thou would have me go, Father. Thy will be done.' "

"What makes your faith so strong and sure?" I asked.

"You know, I guess, that I lost my right leg when I was five years old. Eight years ago I twisted my spine. I was wearing an artificial



leg at the time. Several of the best bone men in the country examined me and sent me home in a wheel chair to die. There was nothing medical science could do for me. One day I realized there was one physician I hadn't gone to yet. That Great Physician—God. So I picked up my Bible and began to study it. I discovered Jesus made men a promise that holds just as true today as the day He made it: 'These things I do, ye shall do. And even Greater.' He really meant that. He also said, 'Physician know thyself' and 'Physician heal thyself.' And he didn't mean just doctors. He meant everyone. Those were direct orders and, believe me, not easy ones to follow. To heal yourself you must have faith. To have faith you must become like a small child and just know—without whys and wherefores—that the Father will help you. For 14 months I studied and worked. Finally I got to know myself and then I healed myself. I've been studying and working at it ever since. It's true, I can't use my artificial limb anymore, but I can pole vault a six foot fence with my one crutch, support my family, and repay God whenever the opportunity arises."

"Well," I said, "I saw you go over a fence like a deer on that crutch. Remember last year on the picnic when we saw some flowers we wanted on the other side of the

fence and we were all afraid to go into the field because of the bull?" We all laughed at the memory. "Do you have any people you heal now?"

"Yes, one lady over north a ways."

"May I tag along when you go to see her next time? I'd like to see you heal someone else. I know it worked with me."

"I'm afraid she is a poor subject. She admits she doesn't care to be healed; only to have the pain removed. She blocks herself. Sure you can go along if you wish. I treat her twice a week."

"Isn't that expensive for her?"

"Oh, no. I make no charges. She did give me five dollars last month and I bought one dollar's worth of gas for the car and four dollars worth of groceries for some poor folks out in the country. Jesus gave strict orders on charging fees in *St. Luke*, chapter nine, verses one through six, when He gave them the power and authority over all devils, and to cure diseases, and said unto them, 'Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.'"

"You don't believe in doctors then," I sked.

"Oh, yes. I do. I believe God gave them a gift, too, just as He did teachers, artists, writers, and all others. However, I always have felt



that if a medical man also took the time to study and learn God's healing art he would become one of the greatest men ever known."

I admitted that I did not know much about God and how He works. "How and where do I start learning?" I asked, embarrassed.

"Don't be ashamed," Mr. Jeffries said. "There are a lot of people just like yourself who have gone to

church all their lives and don't know what God can do for them or what they can do for God. Why don't you get yourself a Bible and start with Proverbs? Find out just what He will do for you and what you must do for yourself."

This was more than eight years ago. My son is almost a man now and my life has been an active one and a full one.



### THE CURSE OF ADAM GOD

ONE OF THE legends related by old-time firemen in Kansas City, Mo., concerns a curse that brought continual misfortune to Engine Company No. 25 of the Kansas City Fire Department.

In 1908, shortly after it was formed, No. 25 was summoned to the North End to quell a riot incited by a religious fanatic who called himself Adam God. Five persons were killed in the fighting and many were injured. These included followers of Adam God who, it is said, blamed No. 25 and placed a curse on it.

From then on, so the story goes, bad luck plagued No. 25. Over the years it suffered more injuries than other fire units — often while crews from other companies, working side by side with members of No. 25, were untouched. When men from several units fought a blaze in a Twelfth Street restaurant, for

example, the collapse of a balcony injured only the crew of No. 25.

The engines of this unit had more than the average number of traffic accidents, according to accounts. In 1942, while speeding in answer to an alarm, the company's truck collided with a chief's car which also was rushing to the fire scene. The two men in the car were unhurt — but every man on the huge rig was killed or injured.

Less than a week later an alarm brought No. 25 to a burning paper warehouse. A wall fell on the replacements who were manning the unit — and again every man was killed or injured.

More of No. 25's men were injured on the sliding poles in the engine house than in other companies. The building itself was damaged when an explosion shattered a theatre which was near it.



# EVOLUTION OF A WITCH



We cannot tell her name, but this cultured woman was changed, and her behavior became that of a witch of old.

**F**ORTY YEARS AGO my wife became the central figure of protracted phenomena through which she has evolved into what can be described by no other word than —*witch*.

As a man, this evolution has been the tragedy of my life; but as a scientist this strange evolutionary process has become the object of my acute observation. And as a scientist I now believe the results

of my observations are sufficiently valuable to the field of parapsychology to merit publication, even though I must shelter myself in anonymity.

Let me admit at the outset, as a professional scientist, the "antecedent improbability" of what I have to tell. But the same remark may be applied to the whole gamut of paranormal and occult phenomena, so many of which have, neverthe-



less, been vindicated by a host of critical modern investigators.

The following events have occurred repeatedly over the past 40 years or so, and been fully documented. It is time, I think, that they were put on public record; though I must restrict myself to a bare outline of what would otherwise fill a large book. The only other public statements on this remarkable case have been a private report to a medical society, and a brief reference to its poltergeistic aspect in a forthcoming monograph on psychical research.

Throughout her life, the unhappy woman who was my first wife has displayed frequent alternations of personality. The first character is reasonably attractive, kindly and normal; the second is essentially primitive and atavistic.

It is this dualism that has made it impossible for her friends and relations entirely to condemn her. However, when the baser mood is on her or, if you prefer, when she is possessed, her whole appearance and behavior suffer a complete metamorphosis, as many family photographs demonstrate.

At first, these base moods could be described as shrewishness, but ultimately paranormal faculties emerged and her conduct earned the description of witchcraft. And a witch she surely has become, thanks to her failure to master certain

embittered passions of an antisocial kind.

My former wife began to evince both her general temper and her well-marked psychic powers immediately after we were married, indeed while we were still engaged.

The day before our wedding a kitchen cupboard loaded with expensive dishes I had purchased, collapsed and smashed to the floor. I purchased a replacement set and the decorative pattern immediately began to fade and disintegrate. A third set, purchased by my wife, lasted.

Soon after the wedding my private assistant was seriously injured when the front fork of his carefully-maintained motorcycle collapsed on a smooth city street. My best friend and colleague, with whom I briefly had shared an apartment pending marriage, suddenly resented being asked to move out although we had had a clear mutual agreement at the outset. Another professional associate became unfriendly for no apparent cause, and both my mother and my wife's mother became difficult and lacrymose. I then suffered the dislocation of my jaw by a dentist attempting to extract some wisdom teeth, and finally became very seriously ill with tonsillitis.

Later, after a fairly stable interval while home and work matured, a family was started and a suburban



house acquired, similar perturbations and runs of bad luck began once more.

A succession of poltergeistic phenomena occurred relative to our new and apparently haunted suburban house. In these it seemed my wife provided the needful mediumistic power while asleep or in a projective mood.

The whole household and three dogs in succession grew neurotic after our move to this house. A succession of serious traffic accidents also took place exactly opposite the house — on a hill with a gentle curve, not formerly considered especially dangerous by the police. These accidents involved extensive damage to our fence and gates on two occasions, plus many desperate human casualties that I was called upon to deal with personally.

About this time too, it became clear to me that whenever I tried to do some kindness for others — friends, relatives or passing strangers, there would be a heavy price to pay in terms of unexpected breakdowns or accidents. These did not occur when I was acting purely selfishly or in my wife's behalf.

Remarkable runs of petty misfortune and breakage or loss also were noted at times that matched my wife's moods. Also, whenever I had some particularly vital professional engagement or meeting, my

wife would create a merry hell. This also would happen if some well-liked visitor or friend was in the offing. And scenes and quarrels arose if anyone stayed with us more than a day or two, likewise without real cause.

Thus friends, relatives, servants and associates were alienated, and I began to feel lonely and distracted. At length I decided on drastic action, medical and psychiatric aids having failed.

The treatment was an entirely novel psychic and radionic experiment designed to improve the patient's general outlook and, perhaps, substantially modify her personality.

This all had to be done surreptitiously since my wife refused and maligned any sort of therapeutic aid.

For private and ethical reasons I am not permitted to detail this prolonged and brilliantly successful psychosomatic therapy. However, in bare outline what was done was to apply modern radiesthetic and radionic methods, with simple electromagnetic adjuncts in an attempt to syntonize the subject with a certain female relative who bore a close physical resemblance to my wife. In this instance, the systems to be placed in resonance — or syntonization — were my wife and her relative.

Thus, the relative was used as a



psychological and spiritual model of what it was hoped my wife might become. By a sort of inversion of my wife's negative character into its positive complement, it was planned she would come to have the sunny disposition of her kin, which was well attuned to my own outlook and natural sympathies.

By intensive telepathic and radiesthetic suggestion, amounting to a rationalized form of ancient sympathetic magic, the ideal and psycho-physical image of the model was continuously impressed upon and aimed at my wife over several years.

By an intensive regime of constructive thought and will power, the operator and I endeavored to superimpose this more humane mask upon the character of my antipathetic wife.

Of such psychic treatment my wife, being highly sensitive, soon became inwardly aware; going so far as to remark happily that she now felt "as if (she) were now another, quite different person." And so indeed she was.

After a few months, an astonishing change had come over my wife. Her whole appearance, sexuality and mental outlook were metamorphosed in the desired direction and the transformation was steadily progressive for about three years. At this point the new personality appeared to be thoroughly stable and permanently established.

From all the former meanness and unsociability, my wife now emerged as a normal, charming personality. Even her physical appearance, facial expressions and conversation were transformed. Most remarkable of all, her hair began to grow more fair. Her wit and intelligence took a novel turn, she used fresh and atypical expressions, sang differently, and spoke in a lower key.

In all of this she very closely resembled the pre-selected model.

That this transformation was perfectly objective is proved by various photographs and by the unsolicited comments of friends and neighbors. It was a veritable metamorphosis, and peace and happiness reigned in our home.

So complete was the inversion that hair and blood samples were independently found by four of the most skillful radiesthetic operators to have widely diverged from the subject's former "body rate". They had, in fact, now come into line with those of the chosen model.

At this point the experiment was believed to have been a complete success; everyone was jubilant, the patient herself included. But, alas!, rejoicing was short-lived. For it now was discovered that the inversion had worked both ways and the unfortunate model apparently had become cloaked in the negative personality of my wife, with disturbing



results in her home. Investigation showed even the model's normal radionic rate had become inverted. It was, in fact, just as if these two personalities had fused and cross-migrated.

This unhappy situation being repugnant to all, the unlucky relative had to be released without delay, if possible. So the former process was switched into reverse. The mutual readjustment was very rapid to the great relief, presumably, of the other husband and family, though to the complete disaster of my life.

The "return home" of my wife's former personality was both dramatic and intensely disagreeable. There was a merrier hell than ever before, and it quickly became intolerable.

It chanced that my wife, while in one of her dangerously explosive and embittered moods, encountered a potential wizard in the form of a male occultist of the black-magic variety. The immediate outcome of that meeting was remarkably sinister, though no one knows what actually passed between the two—maybe only some telepathic transference, maybe more. At any rate, from that day and hour began for our family an unprecedented series of misfortunes, aimed mainly at me.

The poltergeist got busy in earnest with all its former tricks, though now intensified, perhaps

since my wife was now in menopause and, she imagined, "fading."

I was made the butt of every sort of nastiness: I could not eat, sleep or think, my life and business went to pieces, my car was struck four times in two years at intersections by drivers who freely admitted that I was blameless. My small son sometimes was thrown violently to the ground, as if pushed from behind, and business crises occurred again, together with all the old runs of unaccountable bad luck and break-ages. Always these occurred when the "witch" was on the war-path.

The entire well-known pattern was repeated, this time so persistently and irremediably that our home tragically dissolved and I, almost broken in health and mind and fortune, had to seek happiness elsewhere.

Tragic though the consequences of this case history were to me, I believe the details illuminate a possible cause of witchcraft: it is a variation of the poltergeist phenomenon.

As my friend the late Dr. Nandor Fodor and others have intimated, I believe *poltergeists*, or racketing spirits, are commonly referable to externalization of psychosomatic energy of some peculiar kind by certain unlucky persons who happen to be in a state of abnormal psychosomatic perturbation and intense repression; they let off



"steam" in some exciting paranormal way. Extraordinary local disturbances may then result, granted a mediumistic constitution, with objective agitation of nearby targets, both organic and inorganic.

Such racketings and seeming hauntings have been recorded and fully witnessed, here and there, throughout the world and human history. They can be distinctly alarming to bystanders and householders—as they were, indeed, in the present instance which provided an opportunity for prolonged observation and painstaking analysis.

The human agent in such disturbances is usually either a child at puberty or else a neurotic, hysterical or psychopathic woman around the time of menopause. The phenomena may be quite short-lived or else, in the case of one whom we may designate as a natural witch (or wizard), they can persist sporadically throughout a long and vigorous life.

And so it was in our present example of an otherwise normal, virile

and talented woman, the mother of two sturdy children.

There is little question here, I think, of any *conscious* responsibility or ill-will on the agent's side, apart from her periodic aberrant and uncommonly selfish state of mind. It is, rather, a species of psycho-physical abnormality (primarily mental and spiritual) in such a subject that must be held to blame. And it was found that—apart from the radiesthetic experiment previously described—all conceivable psychiatric efforts to reprehend or exorcise the mischievous element in the subject's make-up were entirely futile.

The moral of all this is, I think, obvious: it always is dangerous to play with fire; leopards never really change their spots; and witches ancient or modern have to be treated with respect.

And here I must leave the reader to his own reflections on the mystery of the human mind and soul with its conjoint good and evil powers.

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## THE EXCAVATED TOAD

WHILE digging a post hole near the cement carport adjoining her home in Seattle, Wash., Mrs. Alice Bott unearthed a toad. At first she thought it was dead, but when she put it in the shade and poured water on it, the toad opened its eyes. It had been 18 inches under the surface of the ground when uncovered, Mrs. Bott said, and her house had been standing for 10 years. Had the toad been buried all that time—or longer?



# telepathy

## SAVED MY WIFE

*By Arthur A. Strauch*

Death was only inches away from Katherine when her telepathic pleas brought me back to the rescue.

MY WIFE and I, after 23 years of marriage, have no secrets from each other but, over and above this, apparently our minds are closely in tune. Because of this I have saved her life twice.

On June 20, 1946, my wife Katherine and I went fishing in the Minnesota River, 12 miles southeast of Fairfax, Minn. This river has some pockets of quicksand and muck that will suck a person down. I warned my wife about this before we reached the river, telling her to be very careful where she walked because even if the sand looked dry and hard on top it could be a death trap. When we reached the river bottom I settled us on a solid sand bar and told my wife not to move from this spot more than a

few yards either way, as there was quicksand not far from us.

We fished for a time without much luck and I decided to move upstream and try a new location. Katherine elected to stay where she was. She said she would call me if she caught anything. I expected to be within calling distance. I had been gone about half to three-quarters of an hour when, inside my head rang an urgent call for help from my wife. Something urged me to return to Katherine, that she was in great danger. I knew I had left her on good hard ground, that if she was in trouble all she had to do was call, and so I tried to ignore the strange pull of my mind. But the compulsion was too much and I hurried back.



My wife had not heeded my advice and had moved closer to the end of the sand bar, where she now was caught in a pocket of quicksand. I found her buried up to her waist, so petrified with fear that she could not call out to me for help. Only her mind was sending me an urgent plea. I got her out with the aid of a few long poles. She said that fear of the quicksand had robbed her of her voice and all she could do was *think* that I must return and help her.

The second time this kind of strange telepathic plea for help came to me I did not hesitate.

I had left for work and usually did not come home until evening. At that time, April 10, 1952, I had a repair service route that kept me away from home all day. This day was no different than any other. I left my wife happy and cheerful, the house warm and cozy. When I reached my place of work I did have an uneasy feeling that something was going to happen—that I should not leave town this day. As the day passed the urge to return home got stronger. By 3:00 o'clock in the afternoon I felt strongly that something was wrong with Katherine. I drove there thinking that if nothing was wrong at least I would put my mind at rest.

When I entered the house I smelled the strong odor of fuel oil and unburned gas fumes mixed with

smoke. I called to Katherine but she did not answer. I found her unconscious on the floor, overcome by the gas fumes from a faulty oil burner. I carried her out into the fresh air where, in a few minutes, she revived enough to tell me what had happened.

She said that about noon she got very sleepy and lay down to rest. Then she felt sick and weak. She knew something was wrong but when she tried to reach the phone to call for help she passed out. All she was thinking was for me to come home and help her and once again this strange power of the mind sent me to her side in time of extreme need.

\* \* \*

**I** MUST CONFESS that this mystery puzzles me. I, like many others, did not believe such power was possible, in time of need or at any other time, until these things happened to my wife and me. And, although we now believe it is possible, we do not know how it happens.

Let me go back some years and give briefly, as background to our experiences, some occurrences that as a young man I called sixth sense. Looking back I understand them as part of this strange power of the mind.

When I was young I lived some miles from the nearest town with my brothers, sisters and parents. In



those years we were very poor. Although my parents worked hard and faithfully, there never seemed to be enough food to feed all 11 of us children. I spent most of my free time hunting for meat to help feed our family and it never seemed strange to me to have an inner voice or instinct guide me to where I would find game. I might be walking through the forest just enjoying the day or daydreaming when this strange knowledge would come to me. Somehow I was told where the game was hiding and I always found meat for the table. I came to accept this as a woodsman's hunting sense. Even if one of my brothers or a friend was with me I could tell them exactly where game was to be found hiding. It amazed them to find I always was right. I could walk along not looking at the trees and something made me know in which certain tree I would find a squirrel.

I found this still to be true last year while I was on a deer hunting trip. A friend and I, with our bows and arrows, had been sitting on a log for perhaps an hour when this strange feeling told me a deer was standing in back of me. I turned around slowly and there were two deer not 70 feet away.

\* \* \*

**M**Y WIFE IS one of eight children born to Mr. and Mrs. Peter Zenanko of Minneapolis,

Minn. Her parents were White Russians who came to this country as young people; they were honest, hard-working people. Both of them have passed away now, but things occurred both before and after their deaths—things that, to this day, we cannot explain.

About 17 years ago, on April 25, 1948, Katherine's mother was taken ill. We were living in Gibbon, Minn., a good 100 miles away from Minneapolis but we went to see her whenever we could. Although her illness was serious it was not considered fatal.

One evening after we had retired at home Katherine woke me and said that something had happened to her mother. She said she had a strange feeling we should drive home at once as her mother was seriously ill. Having learned to believe my wife's premonitions, I immediately planned to arrive at her home by daylight. There we found her mother had become seriously ill the night before and had been taken to the hospital. Mrs. Zenanko died in the hospital on May 3, 1948.

A check of the time when she was taken ill was found to match exactly the time that Katherine woke me to say that something had happened to her mother.

Ten months later Katherine's father died. He always had been a strong, robust man who never had



a sick day in his life.

We were all at home on March 6, 1949, when Katherine suddenly exclaimed, "Father just died."

To say the least, this took me by surprise. I knew he was in good health. Although he still grieved for his wife, he was making a good adjustment. But because Katherine's premonitions come true I was not surprised when the telephone rang a short time later and we were informed that Peter Zenanko had died suddenly of a heart attack. He was visiting in a friend's home and, having told his friend that he was going to die, he collapsed to the floor. By the time the doctor arrived Mr. Zenanko was dead.

Again, a check of the time showed my wife had received the thought message at the same time her father told his friend he was going to die.

\* \* \*

**T**HESE REPEATED experiences cannot be coincidence!

But the strange thing is Katherine and I do not experiment with this mysterious power of the mind. We have no explanation but we do know that some power beyond our understanding sends messages in time of need or trouble from one mind to another.

But can the dead send a message to the living when help is needed in the family?

Our answer is yes. This, too, has happened in our family.

After Katherine's mother had been dead for a little more than two months she appeared to Katherine, either in a dream or in ghost form. Katherine said she seemed so real and was standing so close that her every feature was visible. She seemed as much alive as before she died, my wife said.

On July 10, 1948, Mrs. Zenanko stood by Katherine's bed and told her to return to her father's home in Minneapolis to help her 16-year-old sister, Edith. She said Edith was ill and needed help at once, that no one knew what was wrong except her (the mother), and then she disappeared.

Since their mother's death in May Edith had been taking care of their father, running the household, and going to high school. She was not old enough to be burdened with all these responsibilities. But we had not been aware of the problem.

Katherine woke me and told me her mother had appeared. She was upset and demanded that we drive to Minneapolis to find out if the dream or vision was true, if Edith was ill.

We arrived in Minneapolis the next morning to find Katherine's mother was right—Edith was on the verge of a nervous breakdown. We corrected the situation at once and the girl recovered. She is now a happy married woman.

Surely in the light of this ex-



perience, it is not strange that we believe the dead can and do communicate with the living when the need arises. We do not know how this is possible, only that it does occur.

If living minds can communicate telepathically with one another, and if the dead can communicate with the minds of the living, is it

possible also for the living to reach out into the unknown and communicate with the dead?

The future may bring all these things into focus so that what today we do not understand, tomorrow will seem logical and reasonable.

Right now I can only repeat, these strange things happen.



### THE THREE LOST HEADS

THAT "destiny takes strange turns" seldom was more strikingly illustrated than by a murder story from Beirut, Lebanon, which was reported recently in the *New York News*.

One cold, rainy night the police in Antilias, a tiny sea-coast village near Beirut, were notified that the headless body of a man had been found at a lonely spot on the shore. The duty of guarding the corpse until morning was assigned to Policeman Farid Jaber, who was sleepy and dozed off.

Waking at dawn, Jaber discovered that the body was gone. His gun also was gone, but he still had his service dagger. Panic-stricken at the thought that he would lose his job, he leaped upon a man who was approaching and cut off his head. He placed the body where the other had been, hoping that the police would not notice the difference.

Jaber's deed, however, was

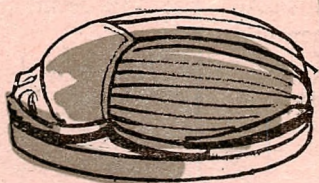
witnessed by some men who were on their way to work. They informed the police at the village and he was promptly arrested.

Later that morning police searching the village found the first corpse, as well as the missing head, a blood-caked bag of money and Jaber's stolen gun. These items had been hidden inside a shack owned by Arafan Arslan, who was suspected by the police of being a thief and a murderer. The head was identified as that of Habib Jaber, Farid's cousin.

As police reconstructed the case, Arslan had murdered the cousin and stolen his money. Then, while Farid Jaber slept, Arslan had dragged the cousin's body to his shack and had returned to the shore to search for wood, planning to burn the body. Here Arslan was killed by the panicky Farid Jaber as a substitute for the man he himself had killed.



The mysterious life-cycle of the beetle led ancients to venerate it as the symbol of resurrection.



## Story of the SACRED SCARAB

*By Werner Schuster*

THE SACRED SCARAB, or gold bug, belongs to the species of dung beetles which are to be found all over Europe including Lapland, and all over Africa, as well as in many other parts of the earth. But only in Egypt have beetles of any kind attained prominence; for there a member of this species was made the basis of an ancient religious doctrine. For millennia it was considered sacred; it was venerated, sacrifices were offered to it, stone monuments were built for it.

The Egyptian scarab became the most famous symbol of luck of its time and remains so even today.

Historically, fierce struggles took place for possession of this particular beetle—*scarabaeus sacer*. The Sacred Scarab is to be found in North Africa, the Near East and in parts of Southern Europe. The beetle most common in Europe is the *sisyphus schaefferi*—the so-called "Small Scarab"—but only in outward appearance is it similar to the *scarabaeus sacer*. In reality it



## ABOUT THE AUTHOR

Werner Schuster is a West German scholar with an engineering degree and a doctor's degree in law. His principal interests are the problems of planning in political and industrial economics, and he is seeking appointment as a scientific advisor to the aid-to-underdeveloped-nations program of the Federal Republic of Germany. Dr. Schuster served in anti-aircraft forces during World War II and worked as a laborer to finance his education after release from a prisoner-of-war camp. Most recently he has been lecturer in technical mathematics and thermodynamics at Berlin People's University.



no more resembles the Sacred Scarab than an anthropoid ape resembles a human being.

The *scarabaeus sacer* seldom reaches 40 millimeters (a millimeter is 6.04 of an inch) in length; occasionally they are as small as 10 to 12 millimeters. The males generally are larger than the females. The *clypeus* (plate on insect's head) is semicircular and has six horn-like protrusions which the more common dung beetle does not possess. This is one of the surest distinguishing features; as the semicircular *clypeus* of other beetles is without prongs. The thorax appears smooth as tiny scattered, punctiform depressions are scarcely perceivable. The same can be said of the *elytra* (an anterior wing) which, in addition, often shows a slight linear corrugation. The forelegs are re-

markably strong, ending in broad pronged grooves similar to the prongs of the *clypeus*. The two back legs are necessarily long as they are used by the beetle to clasp a dung ball when, walking backwards, it rolls this pill.

The Egyptians made this beetle a symbol of self-creation and primordial power; they believed that, because the beetle appeared to emerge spontaneously from the dung ball, it developed out of itself and they reasoned that only a divine, god-like creature could come into being out of a dead substance—namely dung. They certainly did not know that the beetles deposit their eggs in these dung balls. On the other hand, they were aware of the metamorphosis of the beetle, into a larva which changed into a mummy, or pupa, and back into a



beetle. These three creatures had, in outward appearance, nothing in common with each other but, nevertheless, seemed connected and this invisible relationship was called soul (Egyptian *Khon*). And since the soul, as far as the beetle was concerned, obviously could change into three different forms the idea arose that the soul could further appear in countless other forms. Thus the doctrine of the transmigration of souls developed.

Human beings, as superior living creatures, must also possess souls of their own and, since a soul can wander, the souls of human beings also must be able to transmigrate from one animal or human form into another. The fact that beetles rose out of pupas, having rested for a while in subterranean holes, led to the idea that it might be the same for human beings—if one could preserve the inanimate body, like the pupa of the beetle, unspoiled. This idea then led to preparing human corpses in a manner that would preserve them. In outward appearance these human mummies actually resembled the pupas of the beetles and the Egyptians even buried them in subterranean "small rooms". And since the beetle provides food (the dung ball) along with its subterranean metempsychosis the Egyptians also provided food stuffs for their human dead.

The high veneration the Scarab enjoyed in Egypt is evident in the fact that the god Cheper, Chepre, or Chepera—god of creation who arose from the soil and therefore created himself and who all other gods followed in their origin in time—was represented as a human being with a Scarab as a head. The connection is obvious: the beetle creates itself out of itself and thus shares the ability of primeval self-creation with the god. It followed naturally that soon the Egyptians venerated the beetle as Chepre, the god himself. This explains the striking resemblance between the old Egyptian word *Chopirru*, meaning Sacred Scarab, and Chepre, the god's name. In any case, the word Chepre (to be, to become, to get) was written with the beetle sign.

As a primordial being Chepra was compared with the life-giving sun which appears as a fiery ball; this reminded the Egyptians of the dung ball of the beetle. The ancient Egyptians imagined that Chepre rolled the sun-ball ahead of him as the beetles rolled their dung balls. There is still another line of thought connecting the beetle and the sun. After the beetle has done its work it descends into the depths of the grave, later to reappear. It was the same with the sun which, present during the day, at night drove through the realm of the dead toward a new arising.



Because the beetle regenerated itself and consequently did not need a female being it was thought to be only a male being. And so Chepre also was male only and thus a male god stands at the beginning of the world, one who created the later deities by means of a "coitus" but without the help of a female being.

As a symbol of the sun which, although it died and disappeared each evening yet always was re-born, the Scarab became the symbol of resurrection. Beetles, imitated in stone or natural and mummified, were put into the tombs of dead Egyptians to guarantee their seeing a new sun in the other world.

The beetle which was put into the thoracic cavity of the deceased, in place of the removed heart, was called Heart Scarab and had special significance. Before this mummified Scarab in its gold or silver frame was placed in the breast and during its anointing with myrrh, a formula, now known as Chapter XXX of the *Book Of The Dead*, was said over it. The effect of this on the deceased was to "open his mouth", to reconstitute his jaws to enable him to eat, drink, breathe, and perform the ordinary functions of a living man. Here, again, we see the beetle associated with the renewal of vital power, and with new life. This was necessary because of the long walk in the king-

dom of Osiris. The same prayer was used during the Middle Empire; it was written on papyri of the Ptolemaic and Roman Periods; it was said by every follower of Osiris when in the Hall of Judgment for at least 2,500 years. Few prayers in the world's history have had so long a life.

However, the Scarab brought power and luck not only to the dead. The living as well used Scarabs as amulets and talismans. No man undertook a journey, no farmer's wife went to town or market, no child was born, nobody went into the darkness, no accused went to court, no sick person suffered, without a Scarab upon his person.

It was thought to increase the effectiveness of the Scarab to connect it with magic forms, of which the circle is the most important. Therefore, a round base plate was chosen for the Scarab, or the beetle was worn in a small round case. Sometimes the sacred being was put into or fastened onto a ring. Plutarch and Plinius, in the First Century A.C., and Aelian and Prophyrius, in the Third Century A.C., mention that Roman soldiers wore the beetles in round amulets about their necks. The Scarab talisman was especially suitable for soldiers because the beetle, being only male, could give the soldier courage and, moreover, protect him from wounds.



The effectiveness of the amulet was further intensified if a king's name with its symbolic power was engraved upon the under side of the plate on which the beetle was mounted; for the Egyptians considered the king a god-like being.

Scarab amulets also provided protection against hostile demons, curses and spells. They were used for necromancing, casting love spells, for dream oracles and for securing revelations. They were thought to assure victory and safety, to help against personal enemies and thieves, to make their bearer renowned, powerful, wealthy and popular.

The old beetle cult lives on in the Eastern Sudan and Southern Nubia up to the present day, where locals still look at certain kinds of beetles with awe and attribute to them magic powers. Thus Scarabs are eaten by women who wish to have numerous progeny. The juice, pressed out of the bodies of beetles, is used as a remedy for the eyes. And a recipe handed down from the ancient Egyptians says that the shell of the beetle can be used, mixed with oil and various other ingredients, as a medicine for women during their childbearing.

Pfister points out in his book, *Deutsches Volkstum*, that persons living in Middle Europe, Western Europe, and Northern Europe have carried or worn good luck beetles

from the beginning of history up to the present day.

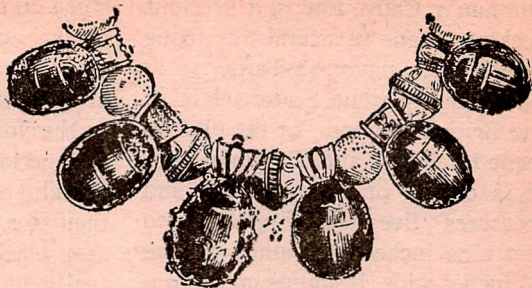
The most important claim of the amulet today is its ability to ward off evil spirits, negative influences, etc. Especially during sickness Scarabs are used to protect against harm and for recovery from disease. Beyond this, they are said to help against bad weather and lightning as well as against the evil eye. A so-called indicating amulet is supposed to announce, through certain characteristic changes in the Scarab, when an evil eye falls upon the bearer. Miners wear such amulets to protect themselves against fire-damp. And Scarabs still are placed in graves and hung around the necks of domestic animals. It is well known that Scarabs fixed to or immured in houses and stables will protect the occupants, while Scarabs buried in fields will bring on a good crop.

Dr. H. R. Laarss wrote, in the *Zentralblatt für Okkultismus* (Central Paper of Occultism,) the following anecdote:

"The fact that people should not separate themselves carelessly from their talisman seems to be corroborated by this incident in the life of Napoleon I which is mentioned in the biography written by Prince Schwarzenberg. Napoleon I gave a Scarab to the wife of the prince, who was the Austrian Ambassador at his court, during a feast with



Ancient Egyptians made Scarab jewelry of semi-precious stones. This necklace with carved Scarabs is a treasure of the Louvre in Paris.



approximately these words: 'Please take this talisman which I have worn since I left Egypt. It has accomplished its purpose, I do not need it any longer.'

"He also told her he had taken the stone out of a royal tomb during his campaigns in Egypt and that it had accompanied and protected him on all his campaigns since that time.

"This incident happened soon after the baptism of his own son, later the King of Rome. Napoleon believed himself able to do without this very old Egyptian beetle-stone after an heir was born for the conquered throne and after his ambition had been crowned. In reality, however, fortune turned away from him after he separated himself in such a careless way from the lucky stone.

"The Princess Schwarzenberg had the Scarab set as a brooch. It is said to be still in the possession of the family of that prince."

Since the preparing of beetles in

our modern way (in plastic) was unknown to the ancient Egyptians, and mummifying scarcely was possible for the Egyptian fellahin for economic reasons, little carvings were used instead. The beetles were made of green slate, basalt, granite, carnelian, serpentine, lapis lazuli, glass, and other materials. Especially beautiful examples, in blue glass and lapis lazuli, of a considerable size, as well as some beetles made of other semi-precious stones, like jasper, are to be found in the



Modern technology has made available genuine Egyptian Scarabs embedded in plastic.



museum in Cairo, Egypt. A precious necklace made of Scarabs is to be seen in the Louvre, in Paris.

A gigantic stone Scarabaei is in the British Museum, in the department for Egypt and the Near East. It is carved of green granite and measures five feet long by two feet nine inches high and two feet 10 inches wide. It stands on an oval plinth beneath which is a square pedestal with bevelled edges. There is no inscription. Probably this Scarab is of late date, Saite or Ptolemaic. Perhaps originally it was set up at Heliopolis but Lord Elgin brought in to England from Constantinople where, no doubt, it was taken in Roman times.

A much smaller Scarab of trachyte, with an inscription which has been mostly obliterated but which can be seen to contain the name of Ramses II, also is in the British Museum. It stands on an oblong base and measures two feet in length by one foot in height.

Scarabs offered to tourists in Egypt today are almost without exception imitations made of green, glazed, burned clay, and occasionally of jasper. Dried pupae of some insects are being offered which are

green on the upper side and coppery on the stomach. They have nothing to do with the Scarab. The pupae of the Scarab are glassy-white just as the young beetle is white. Within a period of eight days the young Scarab beetle changes to yellow, then to a light brown shading to a deep black in his food cavity. Eventually he becomes the glossy solid black we have discussed.

Imitation Scarabs, like everything else, are being mounted in Japan. But they are green beetles which come from the Brazilian jungle and not from Egypt. A West-European firm, also, is offering black Scarabs which are not the genuine Egyptian *scarabaeus sacer*. It is easy to detect the falsification, however, because of the lack of indentations in the head of the beetle.

Today genuine Scarab beetles still are available, embedded in hard transparent circles of plastic. There is at least one producer in Germany and others also may be preserving Egypt's sacred beetle in a similar manner. The survival of this tradition over thousands of years again dramatizes how many persons still turn to ancient beliefs even though unaware of their origins.





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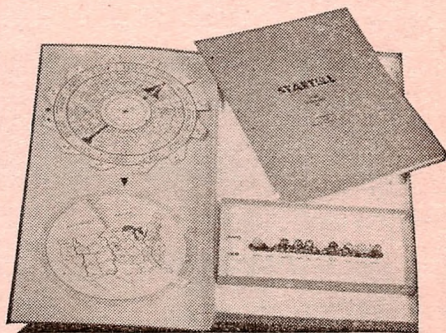
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# My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories should deal with an actual experience proving spirit survival. They should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to "Survival" Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. Manuscripts must give author's name and address and include a stamped, self-addressed return envelope.

## APPOINTMENT IN PHOENIX

By Carlota Trejos

MY MOTHER, Lula Draper, was a deeply religious woman who truly believed in survival after death. One day before she died she remarked laughingly to my father, "If I go first, Daddy, I will come for you when it is time for you to go." And then, in 1949, she died.

Although it was 15 years before she kept her word, I was not surprised the sunny afternoon of July 17, 1964, to hear footsteps behind me in my brightly lit kitchen and, on turning around, to see my mother there. She was dressed as for church, wearing one of the fantastic hats she doted on.

She smiled at me and asked, "Isn't Daddy here?"

I answered that he was in Phoenix.

She said, "Then I will find him there."

Perhaps it was only after the image of my mother disappeared that I realized she was not real. A few seconds later I heard a sound I thought I recognized as the motor of the car she used to drive when she was alive.

Phoenix, Ariz., was approximately eight hours driving time from my home at that time and so when the phone rang eight hours later, on July 18, I was not surprised to learn that my father had succumbed to an acute coronary attack.

Mother had kept her word and returned to guide him to the hereafter where her own spirit had found its home.—*Inglewood, Calif.*

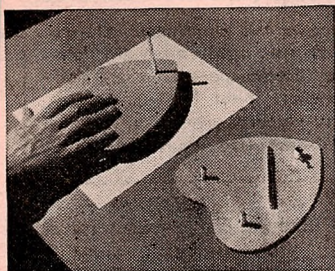


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**"MY LAST GOOD-BYE"**

By Mildred S. Myerson

**J**ANUARY 9, 1960, was the morning after the ordeal of major surgery for me. I was lying in my clean, white hospital bed in Maimonides Hospital, serene and at peace with the world. Suddenly I felt someone near me. But, looking around, I was startled at finding no one there. I felt perhaps my mind was playing tricks on me.

A few minutes later I experienced the same sensation. This time, however, I clearly saw a shrouded figure of a man whom I recognized as Charles Basher, a life-long family friend.

He extended his hand to me saying, "I've come to say my last good-bye."

When I reached out to touch his hand he was gone. I couldn't understand what had happened to him. I knew Charles Basher was paralyzed, an invalid, and had been unable to leave his wheel chair for years. I knew, too, how he looked forward to my monthly visits to him, how eager he was for the little companionship and comfort it brought him to have me come, now that most of his cronies were dead.

I lay in my bed worrying and fretting, eagerly awaiting visiting hours. I was anxious to know if my vision of Mr. Basher was a true phenomenon or just a figment of my imagination.

In a few hours my husband finally arrived. I hurriedly told him of the weird vision I had had and asked anxiously if anything had happened to Mr. Basher.

Surprised, he told me, "Mr. Basher's family and I agreed to postpone telling you about his death. Today



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is his burial and we felt you were  
in no condition to be upset."

Later when I told the Basher  
family how I knew about his death  
through his personal visit and  
words to me, a few hours before  
the burial of his body, they told me  
how much I had come to mean to  
him. Apparently it was an urgent  
need to him to tell me his last  
"good-bye" before entering a high-  
er sphere.—*Brooklyn, N.Y.*

## HIS PARTING KISS

By Inez Bragg

**M**Y HUSBAND, Tom, was dy-  
ing of leukemia in 1955. For  
two years the children and I had  
known he was doomed, and his last  
breath was fast approaching. I had  
not slept at all the night before and  
it was 2:30 A.M. before I retired  
on July 10.

After putting everyone else to  
bed I checked through the house,  
turning off the lights. Then I  
checked my husband. He was awake,  
and said, "Honey, please go to bed.  
You can't keep worrying over me.  
You must conserve yourself for the  
children's sake."

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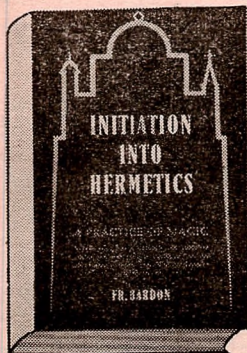
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I said good-night and went to bed, three rooms away. As soon as I lay down, I was sound asleep.

Only 15 minutes later I was roused by the touch of my husband's lips on my cheek. It was one of the sweet, loving kisses only Tom could have given me.

I sat up abruptly, but I was so weary I quickly sank back into the pillows. Then hands took me by the shoulders and pulled me erect.

I quickly came wide awake and noticed the moon shining very brightly through the window. I stood up and said aloud, "I must go to Tom."

Then I felt the presence of someone else in the room, and from the corner of my eye I detected a movement. I turned and stared at a figure which seemed to be formed of a million moonbeams. As I watched, the figure lifted two arms heavenward and floated out of sight between the window and the ceiling.

I knew then my husband had gone. When I went to his room, he was dead. But I feel he wanted to prove to me that there is life after death and that our suffering was over.—*Columbus, Ga.*

### A SOUL CALLED BACK

By Leoma Grant Anderson

**M**Y FAMILY lived on a farm near Ironton, Mo., in 1912. Our nearest neighbors were Bud and Blanche Johnson and their three daughters. The two older girls were well and strong but rheumatic fever had left 15-year-old Elsa with impaired health. A pretty girl with large solemn eyes and pale gold hair, Elsa was adored by her family and sheltered as much as possible.

That winter she was stricken

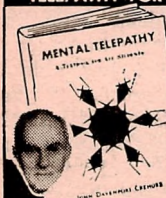


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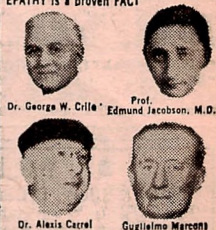
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with bronchial pneumonia. She did not respond to treatment and after lingering three days in a coma she finally succumbed. After giving her the standard tests, the doctor pronounced her dead.

These lusty hill-people were loud in their grief. Elsa's death was a shock to the family, who had cared for her so devotedly. The sisters wandered forlornly through the house, sobbing and wailing.

Blanche entered Elsa's room to select her burial clothes. The touch of each familiar garment brought renewed weeping and wails of "Elsa! Elsa!"

After one of these calls a weak voice answered, "Mother, did you call?"

Blanche turned, in stunned silence, to see her "dead" daughter pushing the sheet from her face.

The next day Elsa was able to describe her experience. It had been like a dream. She had left the house, floating weightlessly around outside. She had felt only joy and exhilaration, until she heard the family weeping and wailing. Realizing what had happened, she longed to comfort them. During this moment of sympathy, the anguished calls of her mother somehow had drawn her back into her body.

She lived until the following autumn, when her frail body went to its final rest.—*San Diego, Calif.*

### IN THE CHAIR

By Gloria Turner

**I** REALIZE that in our times there is no place for the supernatural. Yet some things occur which defy normal explanation and which force me to come to some pretty weird conclusions. But I'll



tell you my strange story.

When I was a young girl still living at home in New York City my grandmother, Wilhelmina Phillips, lived with us. She was with us from as far back as I can remember until she died. In all that time I think she never had one good day. She suffered from arthritis and so rarely moved about. Her favorite spot was a large cushioned chair next to the window in the parlor. She would sit there every day, with a woolen stole wrapped around her shoulders, watching the people go by.

She died suddenly one afternoon in 1940 just at dusk, when the last rays of the sun came streaming in across her chair. There she sat holding fast to her stole and sleeping the lasting sleep of death.

I was in high school when Grandmother died. Three years later I

was away at college, at Washington University. There I met Rhoda Tyrrell, an exchange student from Europe. She came home with me for the Thanksgiving holiday in 1944.

We reached the house just about dusk. We dropped our bags in the foyer and Rhoda stepped into the parlor while I ran back to the kitchen to look for my mother. I met Mother as she came through the kitchen door and called Rhoda.

Rhoda came toward us smiling and said, "I know that must be your grandmother. She looks so peaceful with the rays of the sun streaming across her face. I hope I didn't wake her. She's sitting in the chair by the window, clutching a shawl, fast asleep."

My mother and I just looked at one another. We couldn't explain it then; we cannot explain it now. Can you?—*St. Albans, N.Y.*



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The chapter on "Dreaming True" in *Between Two Worlds* begins:

"Having dreamed that he was a butterfly, Chuang Tzu, the Chinese sage who lived 2500 years ago, asked himself on awakening:

"Now, am I Chuang Tzu who has dreamed that he was a butterfly, or am I a butterfly which is now dreaming that it is Chuang Tzu?"

"Many people have asked since: which is our true home, the world of dreams or the physical world?

"On the face of it the question is preposterous. Psychoanalysis has disposed of a large part of the mystery of dreams, proving that dreams are built on forgotten memories, ideas and desire that the unconscious weaves into the pattern of a crazy quilt.

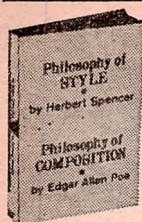
"Yet, there are dreams regarding which the tools of psychoanalysis prove to be of little help."

Nandor Fodor then gives illustrations of veridical precognitive dreams, for which there is no known explanation.

This book, which Dr. Fodor says "represents a lifetime of adventure and research," approaches all of its subject matter in the way that dreams have been handled. The parapsychologist and the psychoanalyst in him each attempt to explain the material. Sometimes one or the other succeeds. When there remains something which cannot be understood by either of these means, he confesses it. And there is surprisingly much which cannot.

In his *Foreword* Dr. Fodor says: "I have worked my way through orthodox religions, spiritualism and psychical research to psychoanalysis, mainly in the hope of finding the missing answers. Some I have found; many more I have missed. A new *ism* may be necessary. Parapsychology, as psychical research is called today, has made a significant inroad but hardly covered more than the initial part of a long journey. But, every journey begins with the first step, and the outlines of a new ultra-science are perhaps already discernible along the path. I do not know what it will be like. All I know is that human destiny will be profoundly affected by it and that eventually, and hopefully,





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we shall understand the meaning of human life."

In this book, as its jacket suggests, Dr. Fodor has "opened his private files to the world." It is somewhat repetitious of previously published material; but there also is much that is new. And even when discussing his old standbys — Mrs. Forbes, whose subconscious mind invented a vampire for her, the talking mongoose, and others — this book reveals new sidelights which give fresh interest to the reader familiar with their histories. For the individual who has not read Dr. Fodor's earlier books, but is interested in the unusual and the curious, this should be a treat.

There is no use making suggestions in the way of criticism, because Dr. Fodor will not be taking advantage of them. He has left us since submitting this book for publication. Knowing this dynamic man's keen interest in life — on earth or in the hereafter — and his constant demand for corroborating testimony, it does not seem to this reviewer to be bad taste to suggest that he is probably now very eager to pass on to us the answers to those questions he left unanswered in the book. It seems likely to me that he already is attempting to find a congenial medium who can relay to us on earth information and data from the fascinating new world in which he now resides. — *Susy Smith.*

THE LIGHT AND THE GATE, by Raynor C. Johnson. Hodder & Stoughton, Ltd., London, 1964. 312 pages, 30s (approximately \$5.95, including postage).

Those who have enjoyed John-



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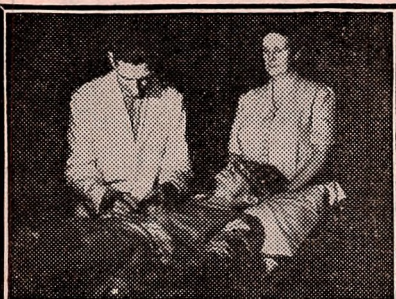
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—journalism, writing, mining, diplomacy and conservation among them. His inner life was one he developed by himself, and only later he found he was using some techniques of the Yogi and had taught himself astral projection. This inner life was what fascinated Johnson and the two had many exchanges of thought on the subject.

Since a good deal of this exchange took place during the Second World War, the essay which follows is "The Bridge Across Death," which is largely a record of automatic writing to Johnson from Ambrose Pratt via Geraldine Cummins, about 10 years after Pratt's death in 1944 and extending into the 60's.

A man Johnson did not meet until 1956 made a deep impression on him—The Venerable Sumangalo, who was born Robert Clifton in 1903 in Alabama and who died in Panang in 1963. The Eastern philosophy and religions seemed sounder to him, and he became a Buddhist priest in Japan and Abbot of Poh Ern Monastery in Singapore. The fatigue of helping the many who needed him and his healing ministry made him ill much of the time and he often was discouraged. He did find time, however, to keep up a prolific correspondence with Johnson on a wide range of subjects from haunted houses to the prediction of the end of our civilization.

Of the four men, only Leslie Dixon Weatherhead, an English clergyman, still is living. With him also contact was largely by letter, although some visits were exchanged at times. He has great charm, humor and true humility; these,



combined with a remarkable speaking voice and the gift of using language simply and effectively, have made him a forceful preacher and lecturer, especially attractive to young people. Very early he was interested in uniting the fields of medicine, religion and psychology in order to minister to the whole man, and he established a clinic in Leeds to do this. He retired in 1960.

The power to guide and advise and say what needed to be said, wisely and fearlessly, during critical times was Weatherhead's distinguishing mark. Many of his encouraging, challenging sermons are quoted at length in this book. His life and work inspired the last essay, "What Is The Future of Religion?" Here the author discusses

the nature of religion, the dilemma of institutional religion, the modern religious scene and the future of religion.

Johnson, as always, produces a very readable book, because of his ability to express his thoughts in clear, direct terms, with simplicity and great sincerity, yet without ever being dogmatic. He seeks, he thinks, he discusses, he feels and he concludes, using his own native good sense and judgment; he expects every man to do the same.

But the facts never are all in or all available; and so we all are left with the necessity of continually discovering new facts, and revising and refining our own individual beliefs to reflect truth as we feel it. This book is, as I am sure the author meant it to be, a

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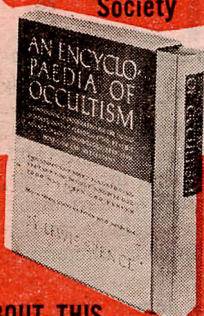
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help along the way.—*Marian Dyett.*

**MAGIC AND THE QABALAH**, by W. E. Butler. The Aquarian Press, London, 1964. 107 pages, 21 Shillings (\$5.95 including postage).

The Qabalah, according to Author W. E. Butler, is not only a body of teaching; it is a method of using the mind in a practical and constantly widening consideration of the nature of the universe and the soul of man. In this highly interesting and informative new book, he reveals the lore, beliefs and practices involved in this ancient tradition.

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# Report FROM THE Readers

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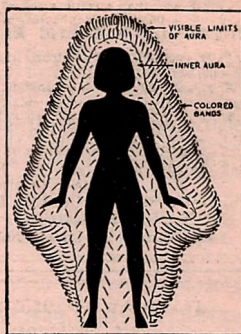


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sions correctly and therefore did not ask questions that could be intelligently answered.

Immediately after the devastating earthquake and tidal wave of Alaska and Crescent City, Calif., I asked if Eureka ever would have a tidal wave. The answer was "yes." I then asked if it would be caused by high tides, if the rivers would flood and if water would be everywhere. The answer in each case was "yes." When I asked if any would be drowned by the flooding of the tides, the answer was "no." This has proved true. None were drowned by tides, but drowning resulted from river floods. I had been concerned with tidal waves and failed to ask the question of whether the rivers would flood and do great damage.

Clairvoyantly I saw water over the Ferndale area and the bottoms near the mouth of the Eel River, which is our greatest flood menace here in Humboldt County. I asked the table when this would happen and to give the month first. The table tapped 12 times, indicating the month was December. I asked if this would be December, 1964, and the answer was "yes." I then asked the table to tap the day of the month and it tapped 21 times, indicating that the date was December 21.

In response to further questions the table indicated that the flood would be worse on the night of December 21. This proved true. Flooding occurred during the day, but it increased during the night. A small tidal wave was reported and an eight-foot tide which flooded the bay area of Humboldt Bay and did considerable damage, but nothing like



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that of the Eel River, the Van Duzen and the Mad River, in our area, which went on a devastating rampage.

I warned some people about the flood, but not all believed me. I did not try to give a public warning, having learned the uselessness of this long ago. Even now, after predictions have been fulfilled, reports reach me that it is "the Devil's work."

Nevertheless, in view of the accuracy of previous predictions, I feel it is my duty to warn that we have been informed an earthquake will hit the West Coast on Wednesday, July 21, 1965, at around 1:00 P.M. I wish it understood that we guarantee nothing—we volunteer this information for what it may be worth. If the earthquake happens, those who heed this warning will be prepared and lives will be saved. If it does not happen, I will be laughed at—but a good laugh hurts nobody.

We are told that the earthquake will be severe and similar to the one that occurred in 1906. It also will cause a severe tidal wave like the one that hit Alaska and Crescent City, Calif. It will be most severe from Southern California to San Francisco, but will be felt from Mexico to Alaska along the coast.

The monitor on the table has recommended that people stay away from the ocean. It also has recommended that fragile or breakable articles be placed on floors. People are to be cautious and alert, and in particular are to avoid panic. Those in buildings known to be unsafe should go somewhere else for the day if possible.

The quake may not happen on





## The Mystery of the Subterranean World Revealed At Last!

**W**HY does the U.S. Government frown on the subject of Flying Saucers? Officials claim they have all the information they need, but keep this information classified or secret.

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For the first time in history Dr. Robert Ernest Dickhoff, M. A., Ph.D., author of "Agharta", member of German Missile Society, British Interplanetary Society, American Rocket Society, scientist, philosopher, Sungma Red Lama, Buddhist, adept, man of dedicated honesty and truth has dared to unveil the mystery of mysteries . . . a mystery which hitherto has been concealed from the masses under the severest of penalties just as flying saucers are concealed today. Dr. Dickhoff claims in his book "AGHARTA", this mystery was first established in Atlantis, prior to its destruction, when they left their palaces on Mount Olympus in the center of the Island-Continent and voyaged in their flying saucers through the polar opening across the Rainbow Bridge (Aurora Borealis) to Wallhalla their new home in the golden palaces of Shamballah, capital of the Subterranean World of Agharta.

### Does Shangri-La Exist Today?

Dr. Dickhoff in "AGHARTA" reveals the report of the Russian explorer, Ferdinand Ossendowski, author of many books who claims that tunnels encircle the earth and pass under the Pacific and Atlantic oceans, they were built, he claims, by men of a pre-glacial hyperborean civilization which flourished in the polar region at a time when the climate was still tropical, by a race of SUPERMEN possessing scientific powers of a superior order, including tunnel-boring machines we know nothing about. This concept, he shows in his book "AGHARTA", is found in the ancient writings of the people of Europe, Asia Minor, China, India, Egypt, and the Americas, strange that people in so divergent parts of the world should have the same legend. An Eskimo legend he reveals, tells of a paradise of great beauty to the north, where birds of many colors cloud the sky, it is a land of perpetual youth, where people live for thousands of years and are tall, strong, and handsome. Dr.

Dickhoff in "AGHARTA" explores the report of the director of the International Academy of Sanskrit Investigation at Mysore, India who discovered an ancient treatise on aeronautics, which was written 3000 years ago. This treatise gives diagrams describing 3 types of aircraft, including apparatus that could neither catch fire nor break. Can we honestly say there has been no flying machine before the Wright Brothers?

### The True Home of the Flying Saucers

Dr. Dickhoff in "AGHARTA" claims that to understand the true nature of Flying Saucers and their origin it is necessary to know the history of Atlantis, since it is the opinion of Hugenon that flying saucers are nothing more than Atlantean aircraft which before the catastrophe that destroyed Atlantis were brought to the subterranean world in the hollow interior of the earth. They flew to this inner world in their chief mode of travel, the Flying Saucers, and their home was Shangri-La or the Sacred Land of Paradise. These people were SUPERMEN who live in a land of beauty with tropical climate, free from ice and snow with mountains covered with forests, lakes and rivers, green vegetation, animals and fish all strange to us. These SUPERMEN want nothing to do with us.

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the exact day and hour given. While earlier predictions have come to pass, I hope that on July 21, 1965, you all will have a chance to laugh at me.—Rev. Grace Conrad, Bay-side, Calif.

### THE SILVER QUESTION

In her True Mystic Experience, *Cold Hands*, on page 61 of the April, 1965, issue of FATE, Velma Sinclair relates that she met a gypsy who offered to tell her fortune. First, however, the gypsy requested that her palm be crossed with silver.

Velma Sinclair continues that she found a piece of silver in her pocket and crossed the gypsy's palm with it. After giving her information, the "gypsy turned without another word and disappeared."

If we interpret this as meaning she was a phantom or apparition, the question is: what happened to the silver?—Harry A. Grube, Blairs-town, N.J.

### MISSING DECIMAL POINTS

Undoubtedly readers are wondering just what was meant in the last part of my letter in the December, 1964, issue of FATE. It seems that two very significant decimal points were omitted in the printing. Gold is sometimes used in the third position and means to multiply the preceding number by .1 (1/10 rather than 1). However there is no reason why it couldn't be taken by mutual agreement to mean the absolute value of the *figures*. and 1 (the word "*figures*" is italicized to stress the fact that the decimal point is a figure as well as the 1). I would greatly appreciate your printing a notice of this correction.—Roger Lent, Candler, N.C.



**OAHSPÉ STUDENTS SOUGHT**

For many years we have read FATE and always find it extremely interesting. In spite of the wide variety of subjects it covers, we have—as yet—seen no articles showing there are serious students of *Oahspe*, the field which is of particular interest to us.

As a book *Oahspe* has been around a long time—nearly 100 years. We know several attempts have been made to found colonies along the lines laid down in *Oahspe*. As nearly as we can find out, all eventually fell by the wayside.

About seven years ago, I became interested in *Oahspe* and have made a serious study of it. You can't do so without becoming aware that numerous passages have been changed or added—in an effort to meet unfounded objections. Some have made great efforts to bring *Oahspe* more in line with the Christian tradition.

We have found the teachings most meaningful and very practical for today's living. Isn't it possible that some of the many readers of this magazine have given some consideration to *Oahspe*? We would appreciate hearing from them with the aim of exchanging thoughts and ideas on this book.—Howard F. Post, 538 West Park Street, Lakeland, Florida, 33803

**PAGING A PSYCHIC**

As a great reader and believer of FATE Magazine, I wish to inquire whether some psychic person would be able to help me in connection with an ex-Marine who disappeared in October, 1956. His name is Gaylord Burger and he was born on April 22, 1918.

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## INVITATION ON YI KING

There is a growing revival of interest in the Chinese Yi King. Several thousand years ago Fu Hsi gave forth the 64 Hexagram figures, but without a single word of explanation. Nor was any word needed. When one understands the four key principles upon which the figures are constructed, then one can decipher a cosmology and its related human psychology that is even more than modern.

In my extended study of the Yi figures, I have even found that they contribute to an enlarged psychic illumination. I have written a series on this to appear in the next eight issues of the magazine *New Dimensions*. Unfortunately, this English publication does not appear on the stands in this country.

To anyone who is interested in this subject, it is my pleasure to correspond, without charge. Self-addressed envelope, please.—*Louis T. Cullings, P. O. Box 589, Hollywood 28, Calif.*

## WARNING DREAMS

Stories about warning dreams have appeared in FATE from time to time. I had a couple of interesting experiences with such dreams while living in New South Wales, Australia.



One dream concerned a construction job. My father, who was a builder, had contracted to build another room to the rear of a house in a place called Kurri Kurri. My oldest brother and I were to put weather board sidings on the frame the next day.

That night I dreamed that while we were on a scaffold about 10 feet high, applying weather board, my brother accidentally let his end drop, striking the crosspiece. This evidently had not been nailed firmly enough because it gave way, letting the scaffold collapse.

My brother was quick enough to grab another crosspiece above his head and to hang on. I fell with the plank to the ground. This accident happened the next day, just as I had dreamed it, but fortunately I was not hurt.

Another dream concerned my school chum, Bert Diplock. One afternoon we decided to go for a ride on our bikes along the country roads. My mother warned Bert not to go as the night before she had dreamed he would have an accident.

Bert laughed it off and said he was sure he would be all right. Everything went well until we reached a steep hill. Bert challenged me to a race down it and I took him up.

We were about half-way down and going at a fast clip, when Bert ran into some deep gravel which he failed to see quickly enough to avoid. It caused him to lose control of his bike and he was thrown into the ditch, landing on jagged stones. I stopped as soon as I could and went back to help him. He had received some nasty cuts and bruises

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and I did what I could to patch him up with pieces torn from my shirt. Thus another dream came true.—*Frank Sudlow, Victoria, B.C., Canada.*

## WHOSE LAWS?

The article with a rather long title, by Gordon H. Evans, in the December, 1964, issue, is worthy of note, mainly because of the treatment given to Newton's laws of motion in it. The author's wording is as follows:

"... an object at rest tends to remain at rest unless a force is applied, and if a force is applied it tends to take motion in the direction of the applied force and proportionally to it." (pp 68-69)

This wording is presented by the author as Newton's "double principal." To be sure, it does contain some snatches from Newton's first and second laws.

The first half of it, which refers to the instance where no force is applied, is only a part of Newton's first law (except the addition, "tends," which is unscientific). The Newton's law refers to a body *at rest or in uniform motion in a straight line*. By cutting off a part, the author deprives the first law of its essence, for this law recognizes the identity of the state of rest with the state of uniform motion in a straight line. What is formulated by the author, had been known before Galileo and Newton, from time immemorial. Indeed, when man did not know that a body at rest stays at rest unless pushed?

Having thus clipped the first law, the author couples the remainder with what is purported to be the second law, as implied by the phrase,



"in the direction of the applied force and proportionally to it." But it is not Newton's law at all. Newton's second law describes how force changes motion, changes its velocity. In other words, it presents *force as the cause of acceleration*. The author's wording presents *force as the cause of motion*, which was the concept of the ancients. The phrase, "tends to take motion," cannot be construed to contain an adequate idea of acceleration. The word, "proportionally", does no good, as the author does not say whether it refers to the change of velocity (Newton's concept) or to the change of position (the ancients' concept). The author's "double principal" may fit his theories, but it has nothing to do with Newton's laws, except superficial resemblance.

Anyone may denounce Newton's laws as wrong, and voice his own ideas instead. Being extravagant is anyone's privilege. But, passing one's own notions for Newton's laws is something else again.—*Anatole Boyko, Los Angeles, Calif.*

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Those who wish to contact Mrs. Phillips easily may do so by writing to her c/o FATE Magazine at our address. We gladly forward all letters sent to us in this way. We do not publish the addresses of contributors to this department unless

(Continued on page 128)



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(Continued from page 118)

*requested to do so, nor do we divulge addresses to persons who ask for them.—Editor.*

### HUMAN RADIO RECEIVER

I am sending you a letter from my mother, Mrs. Lola L. Surber of Ontario, Calif. Since FATE has published reports on "human radio receivers," I wished to do my bit in lending credence to such stories.

My mother's letter follows:

"On the morning of Thursday, March 4, 1964, I awakened to beautiful music which seemed to drift in through my window from some loudspeaker broadcasting a lovely Christian radio program. I listened in rapt delight, then called to my husband so that he could enjoy it with me.

"I was amazed when he told me he heard nothing unusual. I called my next door neighbors and learned that they also did not hear the music which to me was so clear and distinct.

"Phoning a couple of ministers in Ontario, I learned that a high-frequency radio station in the Los Angeles area had recently begun broadcasting religious music 24 hours a day, without advertising or interruption of any kind.

"I investigated to see if my radio might be turned on, or perhaps the TV set, but both were off. The music continued—and I heard it even more clearly with my windows completely closed, thus shutting out other sounds.

"My son, Curtis, who has sold hearing aids, said I was getting high-frequency sounds due to ear-damage from a 48-hour fever of 104 degrees that I'd had a few days



before, and that my low-frequency hearing was much decreased. My doctor agreed that this was the case and added that it was not a unique experience. Unless my hyperacusia (acute hearing ability) cleared up readily, he told me, I should report for treatment. Thus was my status as a "human high-fidelity radio receiver" confirmed!

"For 36 hours the music persisted clearly. Then it faded and again became distinct, according to the degree of interference of planes and other noise sources. Finally, on Saturday, March 7, 1964, the music left me and my ears cleared to normal hearing. I was relieved and thankful. My experience, however, is one I will long remember!"—*Evelyn Sisneros, Butte, Mont.*

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